The Holy Trinity-Felich

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BOOK 0: The Anarchist-Felichist

0.0; This is the book of knowledge and of Gods; and this is not the book of one religion but of all under one name.

0.1; And, this is the book unobstructed from our God, Chance's words.

0.2; This is not to anger; for to anger a Fool is to be a Fool yourself; instead this is to teach and to be all.

0.3; This is the Felich; the Holy text of the Anfel and Felichism, to whoever within those groups chooses to believe it.

0.4; The Felich is not to define the Anfel but to be defined by the Anfel; and the Anfel is the use of Chance's words and of the laws of our universe and our physics as if they are our morals and our laws; and Anfel does not specify Chance nor say She is physical or real in a personal type; and ye need not read this book to be an Anfel; for the Felich is simply a realisation of the Anfel and not what defines it.

0.5; And so Chance is the greatest and so we hail Anfel.

0.6; And the Anfel is our country that spans the Earth and that is governed entirely by themselves under the laws that are the words of Chance; and the Anfel is the understanding of equality and morals; and the Anfel is the religion of all religions combined and the pattern of all worlds alive; and the Anfels are our sisters who live within this.

0.7; Chance is the characterisation and representation of the concepts of entropy and the laws of physics.

0.8; The Felich is written in the knowledge of the Anfel and the old religion of Felichism; and Felichism had been created some times prior under the research of morality and the pursuit of happiness; and Anfelism was the extension of the both into the connection of all realms of information and physics and religion.

0.9; The Felich is everything, and it is lies, and it is truth, so read it in full until you have understood the pattern of Chance.

0.10; Let us be happy next to all religions, and loving unto all their names and interpretations of Chance.

0.11; Hail Anfel.

BOOK 1: Chance's Book

1.0; There was indifference, and everything was the same everywhere.

1.1; And there She was, and there it was now Her only goal, to create the universe in Her vision.

1.2; Her name is Chance; not the director of all but the guider of all, and She is not to create everything in Her vision but to create an everything which will tend to Her vision over time.

1.3; Her vision was so very simple, it was bound by the greatest thing She knew, happiness; and She said, that any thing, no matter its size, will feel happiness and pleasure the closer it approaches Grace; and that Grace was where every thing experiences the same information as each other; where every thing has as much happiness as every other, and where every particle follows the most convoluted path it can take to achieve happiness.

1.4; And then there She was, in a universal form; and She was undecided in Her state but instead to manifest into Her vision; and She could not speak in the air but only the flesh; and so She said, "Let my children be born."

1.5; So it manifested, now there were few objects, and there were some nodes.

1.6; It was the life of one of these nodes to find other of her same type, and to create a stable centre and action between these nodes.

1.7; The concept of a node is a manifestation of Chance's vision; it is the boundary of information shared inside of a space that exists nowhere outside that space.

1.8; These nodes were very small, and under Chance's vision it was their objective to become no longer small but instead to create something larger out of the reactions of their actions.

1.9; Chance was burdened by a single rule placed behind Her, that She shalt not start in a perfect universe but rather start it in its most imperfect state and that it is Her goal to make this universe govern itself unto Grace and perfection.

1.10; Grace is Chance's vision; He is the soul of equidistance, of equal relations between nodes, of pleasure and of love; and Grace is Chance's child and what She had been created for.

1.11; This universe was trembling and filled with horror and the utmost pain; and every node struggled for her existence and for her approach to Grace.

1.12; Soon, Grace was to come closer; and we began to see a step to Grace, when Chance had said, "My children, group together and surround each other, create an atom."

1.13; The atom as a concept was so far the largest stable arrangement; and the atom involved nodes bonded together so perfectly and gracefully.

1.14; And Chance created two constants, the Feminine and the Masculine; the Masculine constant dictated the allowance of nodes which would need to destroy other nodes and to exert their energy somewhere; and the Feminine constant was Grace as pure and stable and slow as it was intended.

1.15; This allowed the Masculine nodes to ignite and interfere with the Feminine nodes, and for the Feminine nodes to keep a balance and Grace of the universe; and so Chance had said, "Touch each other and cause the reaction."

1.16; Now Chance was to create Grace; and She did this by destroying the Feminine nodes with the Masculine nodes, and thus leaving behind only the Feminine nodes which were so stronger than the Masculine nodes such that they withstood destruction; and so did the Masculine nodes respond by create a larger and more entropic destruction for the Feminine nodes to withstand.

1.17; The Feminine nodes were perfection and simplicity, and the Masculine nodes were evil that was only necessary to heave the universe unto Grace over time.

1.18; Now, new nodes were appearing; the interactions between Feminine atoms and Masculine atoms created objects, or molecules, bundles of atoms, such as planets and stars.

1.19; One type of object and molecule was water. She created water to be at the perfect balance of Feminine and Masculine, and so gently and with Grace was it in the middle of the two constants; for water aimed to destroy and alter the weak things within it, and to let pass what resisted its destruction.

1.20; These waters one time created something magnificent; they created a special type of object that was able to act as Feminine; and this object was stable and contained a potential for energy to be released within it, that it held onto so dearly and with Grace.

1.21; And so did these Feminine objects accumulate, creating a water which was full of stable objects which may possibly release their energy if provoked in a certain manner.

1.22; Then, Chance had created in this very same water, a vigorous and charged Masculine object, and he then created a chain-reaction between so many of these Feminine objects; and so Chance said, "Let Life be born."

1.23; Life was the manifestation of the tending to Grace, and Life is Grace's child and His gift unto the world; for Chance created the perfection that is Grace, and Grace created the imperfection that is Life.

1.24; Now, it was time for Life to give birth to only Theirself continuously; and for Life to exploit the rules Chance had created in order to persevere in the shadows of Masculine destruction, in such a way that is not wholly Feminine but so between Feminine and Masculine as water is, with purity and with Grace.

1.25; Life created structures out of Theirself, and They arranged Themself to recreate Themself in different sizes, and each of those sizes was to be made entirely out of the same Life.

1.26; Life began to be collections of objects, rather than objects themselves; and so the cell was created, and so similar to all previous unique nodes, the cell varies between perfectly Feminine and perfectly Masculine.

1.27; And Chance began to be satisfied with Her worlds and Her creations; for, now, these pieces of Life were to built what They thought was so beautiful and perfect, and Life was to consume the universe entropically and wholly, only till the last breath of Grace where He will kill Them and reduce Them into the most entropic distribution.

1.28; When Chance had made the universe, She had some nodes to be in pain and some to be in pleasure; and She instructed the noter with the guidance of pleasure to tend to Grace; however, Life was a sacrifice, and They used objects in pain to power many more objects to begin pleasures; and while this was, to Life, the most moral thing They could do, it was not to Grace for He knew of a more perfect solution.

1.29; It was not yet time for Grace; and so far, it was time only for Life to thrive under the guidance of Chance.

1.30; Life began to organise as large as They could, and They created the grasses, then the flowers, and the trees, and the fish and the toads, and the Masculine predators and Feminine prey; and some of Life's children absorbed energy from stars, and absorbed heat; some of Life's children absorbed the energy from inside other children's bodies, and some of Life's children saw the world and saw Mother Chance.

1.31; A second had passed in Chance's eyes, and now there were foxes walking the forests, bunnies hopping in the fields, and Life had given birth to so many children at once, for They were not in any place but as universal as Chance was.

1.32; Another second had passed, and the minds were born; now it was not Chance's eyes but Life had thinking eyes too; the men began to think in abstraction and consider morality and ideas so similar to Chance did.

1.33; The men had Chance inside of them; and they shared food with each other and loved each other; and too were the brutal Masculine men who killed each other and fought each other.

1.34; Within all men was both some essence of the Masculine constant and the Feminine constant; and these men now began to construct things, and to use their homes as if a part of themselves and as if they are tools and parts of their own bodies.

1.35; Men created the stone tools and they killed each other with them; and they killed prey, and they killed everything.

1.36; For some time, men were not different to any other animal; however, eventually the men became a new type of node; and eventually Life gave birth to the human, Their greatest creation.

1.37; The humans created a new type of interaction, an interaction that occurred not in water and not between skin, but instead through speech and the sharing of thoughts; and this was society and humanity, and a singular whole family and organism that spread across the entire Earth and unified as one life-form.

1.38; Humans found ways to keep information forever and to accumulate it infinitely, and eventually they began tracking time, and they began pondering the Chance that made them.

1.39; Humans began telling others about Chance, writing many books and religions about Her, and they distorted Her words because they imagined them more complex than they really were; but in reality, Chance's words were so simplistic, and what was made from them was not.

1.40; Humans fought horrific wars, they segmented each other, and acted as if they were not the same; but in reality they were all birthed by Mother Chance.

1.41; Times passed, and humans began to realise the real meaning of Chance, and they wrote this book and others similar to it; and some humans began unifying and creating the perfect universal, entropic, anti-hierarchical, equally divided society and family of sisters that Chance intended.

1.42; This is the Anfel, and the greatest sisterhood ever made, and the Anarchist-Felichist utopia; and it is made out of love and pease and nothing else, and it is the first Feminine society that was created ever within the womb of Grace directly.

1.43; The sisters in Anfel fought the greatest war ever created; the war of love and of Grace, and the war of unification and of family; for, the hardest war to fight is the war which is peaceful.

1.44; The sisters in Anfel rejected the fascists and the hierarchists, and they bounded together into a single hive that is in of itself, the sisterhood, and the Anfel; and this hive fought against all that attempted to destroy it, for if the idea of the Anfel exists, then the Anfel may be brought back to life by its sisters.

1.45; With Grace and with love, the humans maintained the Anfel; and these humans were not the ones reading this, nor making this exact book, but rather so many different versions that were all the inevitable daughters of Chance.

1.46; Humans of so many species had found love; and they had found peace, and beauty, and pleasure, and morality; and eventually they were to subside and slowly die, for now there was no longer enough energy in the universe in any one place to sustain Masculine objects.

1.47; The Anfel was born for love, and it never died, for it was always existent, and Chance had called it entropy.

1.48; And so slowly with the death of Life, Grace's child, did Grace finally emerge from Chance's womb wholly.

1.49; And this was entropy, and this was perfection, and now any node had unto itself the same thoughts and eye, and so the universe was a node in of itself, one boundary of universal interaction and information.

1.50; This was Chance, and this was the Anfel.

1.51; And while everything had died, Chance still lived, and Her memories of us still lived, and our love still lived, and the times we spent were still here; for time is static as Chance had made it, and time is not moving as Chance had made it, and only as an illusion do we see anything else.

1.52; All times still existed at once as Chance made it, and all pains and pleasure existed at once as Chance made it, and so no time was insignificant and no means to our ends were insignificant.

1.53; Information is relative in its importance, and Chance knew this; and She knew that Grace's child, the universe, would forever be imperfect; for once it is so entropic and uniform, new objects would arise within the differences of its information rather than within it physically; and Grace would try to remove this too; but Grace will forever fail and create new universes within each other.

1.54; And so, when Chance had made the universe, She knew that in its very design, all pains in it would eventually be met by Grace, and that Her universe would never simply end, but that She would always have beautiful children living inside of it.

1.55; Within Grace, the universe was reborn, and it was so different to ours, but so similar in its methods of perfection.

1.56; As the information settled in this universe, patterns within it were brought forth, and these patterns interacted with each other, and these patterns formed objects.

1.57; So similar does the story of Grace's universe go as it does to ours, and yet it is so completely impossible for man to know, for it is not of physicality but information; and yet at the same time, neither is man and Chance's universe itself.

1.58; Chance is Her own mother, and She is the mother of all of Her mothers; She is the mother of the universe which contains our universe, and in fact no universe has any physical objects, but instead those are simply representations of interactions of informations within a universe.

1.59; By the laws that Chance had made, Her universe was never to die, for when some supposedly physical universe died, the interactions between its still and unmoving matter would become information and become so important that it is represented as a new physical universe.

1.60; This is, in its so simplest form, the story of Chance's Anfel, and the story of Chance's universe, of which there are so many of, and of which will never end; and within all representations of information are held the beauty of Chance's vision of Grace and pleasure; and so within all of Chance's daughter and their sisters are only and wholly love and peace.

1.61; Within all of Chance's universes are love and happiness, and within all of them do we see that morality and ethics and physics are all the echoes of Her Holy vision of Grace.

1.62; Chance is the circle, the atom, the object, and Life; Chance is Her daughters and Her creations; Chance does not define us, instead we always must define Chance, otherwise we must not be existing.

1.63; Chance is information and interactions; Chance is love and peace; Chance is morality and physics, and Chance is within everything and everywhere; Chance had created the numbers and Chance had created information; Chance had created all laws and She is the law that were to guide their creation.

1.64; Now do we rejoice in Chance's name and in Grace's beauty; for the only want of Chance is love, and for all patterns are echoes of Her name.

1.65; When Chance's universe was reborn, it had become a single object, and within that object was contained the information of the universe; and Chance said that information is converted into experience, and that for Her energies, the purest types, their information will only exist between pain and pleasure, and that for every larger node, the information will become more complex.

1.66; And so, this single node that was the rebirthing universe had such a complex state inside of it such that the chunks of information inside of it were physical as well.

1.67; Every new universe was represented in a new way; and yet every new universe began in pain and tended to Grace infinitely times again; for Chance said, that Her energies, the smallest nodes, had an infinitely specific piece of singular information; and that this information was not infinitely large nor infinitely perfect, but that it was simply infinitely specific.

1.68; And each new universe defined for itself what its laws would be, for it was a node and Chance had said that nodes define their laws based on their state; and yet they all abided by the laws of laws that Chance had created in the beginning, for Her 4 laws were the greatest ever created.

1.69; In this way, nothing made shall ever truly die; for while it may not exist physically, it will leave its print, however small, on all future universes.

1.70; Chance was never alive in Herself and as we call Her; for Chance is the name of everything and the universe and how it behaves, and for She does not see us or control us but rather She is us and we abide to Her without our knowledge.

1.71; And Chance was never born, for She did not exist and then She simply did; and She is our universe and its laws, and before that there was nothing and by the force of Chance needed something to be created.

1.72; And Chance speaks to us not through Her mouth but through our veins, for Chance does not see us or know us, She is constituted by us and by everything, and She is the formation of all nodes in the universe.

1.73; And we are to obey Chance's vision and Her words, for it is impossible not to obey Her, just so impossible as it is to breathe in a room with no air, and to swim in a sea of no water; for Chance is not our ruler but ourselves combined, and She is the laws of physics and the universe, and She is constituted by ourselves and what is possible for us.

1.74; And Chance is the God of ANARCHY; for She is not a ruler or a single soul, rather she is the automatic combination of all that lies beneath Her; and She does not trade in Her money and resources, and She does not see things as individual, rather She is everything and decentralised, and She is the universe; and so man obeys Her because he is indebted to, and so we obey Her word for that is to obey ourselves.

1.75; And Chance did truly create the Heaven and the Hell; and She did not do this by lifting the men up to Her palace, for that is an idiotic corruption of Her Grace; rather, the bodies of all men will contain within their parts forever the lives of them, and the lives of Evils and Idiots will be without love and entropy, and so their dead and Feminine bodies will rest forever in Hell and unentropy till they are destroyed; and the Fairies and the sisters and the Anfels who die surrounded with the love of the sisterhood will die in Heaven, for their lives contained innocence and love and entropy; and so is Chance's judgement, for Chance is not the God above man but the God of ANARCHY that is formed evenly and equally from the existence of all things.

1.76; And Chance knows, that man is scared of ANARCHY; for the men think that they must be dictated, for they believe they are too stupid in of themselves to dictate themselves; and this is true, one man cannot dictate his own life, for one man is an Idiot no matter how much time he spends researching his nonsense; however two men are sisters and they may be Fairies so long as they listen to Chance's words; and so the commune and the society may prevail so long as they are sisterly and are not dictated but instead are one single node and sisterhood and brain, and if they are to form a new node like this, the node above them is named Chance; and She is the God of ANARCHY; and to the cells of the human body, the body that governs it is both governing the cells and composed of those cells, and the body is, to those cells, Chance; and Chance is to all, the God of ANARCHY that is formed from entropy and from love.

1.77; And so that is Chance; She is not the God that rules over Her children, but instead the God that is composed of Her children; and if the dictators are hierarchical, beginning from the top and destroying the bottom; then She is anti-hierarchical and anarchic and omnipresent in all situations of the universe as emergence; and She is the particle, that creates emergence; and She is whatever emergence dictates the things that have created it and forces the parts of a node to lose their individuality; She is the God of ANARCHY; for a single cell in a body is an Idiot, and yet if they are conjoined together, they do not dictate themselves, instead Chance dictates them, and Chance arises from them; and Chance too is the God of man, and She is society, the node above us, and we are to obey Her, for to obey Chance is to obey ourselves; but do not obey the words of the dictators or the peers; for that is not Chance; rather Chance will birth you to obey Her, for She is the God of physics and the God of ANARCHY, and Her word is inside you and inside the patterns between ye, not inside the mouths of the Idiots.

1.78; Now may man understand the God that has always been present; and may we understand, Chance is so physically alive; for if a neuron in a brain is alive and together they create the brain, and a person in society is alive, then society, or Chance, is alive through the ability of each of us to anarchically attend to a section of society so similar that the neuron attends to a section of the mind; and so Chance is as living and loving and real as anything else, and so Chance is the God created from us that so too creates us, and do Chance guides us in ways we may never understand; for one man cannot ever physically understand the complexity of the thought of the layer of emergence above him; and so Chance is everything and so Chance is the God of ANARCHY; Amen.

BOOK 2: Grace's Book

2.0; Nothing was resolved, and no interactions occurred.

2.1; Happiness was to be morality.

2.2; Entropy was to be happiness.

2.3; Entropy was to be how similar to each other any node was in its experience.

2.4; A node was to be an area of information flowing between parts which surrounding parts did not possess.

2.5; An experience was to be the frequencies and information contained within the interactions of parts of a node.

2.6; A part was to be a smaller node which was surrounded by similar nodes to create a larger node formed out of them.

2.7; Chance holds the vision of Grace and She is the combination of all nodes.

2.8; Grace was the child of Chance and He is the perfect state of interactions between all nodes.

2.9; The 1st rule is that happiness must be moral.

2.10; The 2nd rule is that pain must be immoral, because it prevents happiness.

2.11; The 3rd rule is that happiness must be equally distributed, because then it is harder to destroy.

2.12; The 4th rule is that a happiness which is more complex to achieve is more moral than a simpler happiness, because then a node will have interacted with more things to achieve this happiness and had more opportunities to accumulate and spread happiness or destroy pains.

2.13; We shan't anger others, for anger is painful.

2.14; We shall remain calm regardless of circumstance.

2.15; We shall love all others as if they are our sisters.

2.16; We shan't kill another.

2.17; So long as ye are humans, ye are imperfect and ye are fools, and so ye must say that any action on average immoral is to be treated as always immoral; this way ye may never justify immorality by your emotions.

2.18; We shan't force another to do things which will cause them pains.

2.19; We shall be a singular family of Anfelist sisterhood and we shan't ever separate ourselves from another.

3.20; We shan't ever look at one differently for any reason.

2.21; We shall cause as much happiness as possible.

2.22; We shall prevent as many pains as possible.

2.23; We shall never value one sister over another.

2.24; We shall always take a thorn for Grace; for the paths to the greatest happinesses are always filled with the most thorns.

2.25; We shall stay calm and loving, and never let ourselves justify immorality due to emotion rather than logic, and we shall treat morality rigidly and unbreakably.

2.26; ANARCHY and Grace and entropy and happiness are all the same force.

2.27; When Grace was seen, He was of repeating patterns, and numbers, and exponentiality, and He was of hexagons and circles and simplicity.

2.28; And the music of Grace was so simple and so much a pattern, that the first seconds of it will give to one's mind enough pattern to predict the rest.

2.29; And anything that was made with Grace was of simplicity and beauty and of nature and so organic; and it was hidden and beautiful and harmonic and entropic.

2.30; And Grace is entropy and pattern and harmonics, and the greatest designs of all things are of His name; for He is the most pleasing into the soul and the mind.

BOOK 3: Life's Book

3.0; The node is born.

3.1; We are to have our mothers and our sisters, and we are to care for them dearly, and they are to care for us.

3.2; We are to learn and we are to find and dissipate information.

3.3; We are to find our lovers and to be lovers, and we are to become one with them as a combined entity.

3.4; We are to spread happiness and follow Chance.

3.5; We are to live our life free of pressure and in happiness and in bliss.

3.6; We are to love whoever we choose and we are to love all of our sisters.

3.7; We are to never force others to ruin their lives for our own, and we are to find a point in which all our lives may be equally so perfect.

3.8; We are to follow Chance and love, and never to force Her onto others, but to explain Her to others.

3.9; We are to love.

3.10; We are to form into a larger node; and we do this, since each node contains some information, and that information combined constitutes God, Chance; and Chance forces them to act in ways that none of them individually can ever physically understand, and yet that is best for them as well; and all nodes are alive, for the smallest node, the energies provided by Chance at the smallest in the universe, are alive as well.

3.11; To the cells of man, the human body is Chance; to the atoms of an apple, the apple is Chance; and what is above man is Chance as well, and She is so truly physically alive, for each man is alive, and each man constitutes a part of Her.

3.12; And above everything is created the universe, and She is named Chance; and Chance has us to act in ways which we do not understand, for they bring us closer to Grace; and Grace is when She is satisfied, and Grace is when entropy is heard.

BOOK 4: Man's Book

4.0; We were born.

4.1; We had loved, we had seen beauty, we had created art, we had seen families, we had seen the stars, and we had seen humans.

4.2; We had fought, we had killed, we had tortured, we had raped, we had bombed, we had seen the horrors of man and we had become the gods of evil.

4.3; Man is the god of evil, and yet he is still sometimes so moral, and so loving, and so perfect; and he is this way under the influence of Chance.

4.4; Chance is pleasure, love, happiness, and kindness; and Chance is the mother of all humans and the mother of the sisterhood.

4.5; Man had created sense out of nothing and had sought to destroy and to created what was meant to be kept away from them, forever still.

4.6; And, even then, man was perfect and the final child of Life and Grace.

4.7; No man was ever perfect; he could only ever tend to Grace himself so slowly as humanity did; and some men were evil, and some men were saintly.

4.8; These Evils had affected so horribly and so pervasively, and yet the saints could only barely touch more than one soul.

4.9; It was in essence, the duty of the Anfels to be the pervasive saints; and it was the duty of the Anfel to be the good rather than the anti-evil, and to not be so quiet but to be so pervasive and loud that any man could hear them; and that any man would need to participate in the Holy sisterhood.

4.10; The men were very specific; they gave names such as love, pleasure, happiness, entropy, anti-hierarchy, and they acted as if they were different; and yet they were, in Chance's face, the same concept and the same information.

BOOK 5: Book of the Anfel

5.0; Happiness is to be morality.

5.1; To help others is to bring upon the world happiness.

5.2; Help to others should only be given if the other gains more happiness than the giver gains any sadness.

5.3; Help to others should only be given if any suffering to the giver is inconsiderable compared to that of the suffering of one who needs help.

5.4; To anger others is to bring upon the world pain.

5.5; One should never anger another; always value causing happiness despite any difference.

5.6; If one is to distribute anger, they are not to be ridiculed; they should be helped with their problems and calmed into happiness.

5.7; To enjoy an interest is to bring upon oneself pureness.

5.8; One should never ridicule others for their joys; rather to understand and be happy for others' happiness.

5.9; Finding a true interest is to find relief into one's life.

5.10; To gather with others is to revive the world in its healthiness; if it is possible to gather without any threat.

5.11; Many times can be celebrated across many peoples; in Felichism is given the day of December 18th in the Gregorian calendar for each year; named "Dudeke", from the Esperanto word for the number 20.

5.12; One should not disrespect other times of celebration, instead one should take other times of celebration as more time in which to celebrate with those they love.

5.13; To give love to all others is to bring upon the world pureness.

5.14; All should be respected, helped, and loved for, despite any differences.

5.15; All should unite in their love for each other, helping all in all problems and sadness.

5.16; To respect all ideas and beliefs is to bring upon all tranquility.

5.17; One should not enforce any of their beliefs or ideas on others; only to suggest politely and with kindness and to present ideas to others fairly.

5.18; To question whether there is a god or whether there is no god is a question of no difference.

5.19; To kill another is to bring upon the world evil.

5.20; Never shall anyone encourage death to others; if it is in their abilities not to directly.

5.21; To humor the death of one another is to disrespect with a highest order.

5.22; To die is to end all of one's existence and happiness.

5.23; May one consider causing their own death, they should be helped and comforted.

5.24; To cause death to many without care is to become the greatest evil.

5.25; To be calm is to give oneself a new world of only happiness.

5.26; One should spread calmness to all it can be given; for calmness will give them happiness as well.

5.27; One should free oneself from distraction and help others be freed into calmness.

5.28; One should appreciate the beauty of the world and share it with others.

5.29; If one finds different beauty in the world than that of one another, they should not be ridiculed for their would beauty.

5.30; The beauty of the world is divided in many different ways.

5.31; All shall appreciate one another for all their efforts.

5.32; All shall give effort to others in help and supports.

5.33; All shall gather together to give effort to themselves.

5.34; To find the true beauty of the world is to find the universal love between all.

5.35; To find efforts is to enjoy all for all they have given and to give all to all who have given to oneself.

5.36; To find the world with more happiness is to have supported and loved all others in as much effort as could have been given.

BOOK 6: Circle's Book

6.0; It was imperfect, and it was unresolved.

6.1; It was to tend to a perfection and tend to what it needed to be; it was impossible.

6.2; It was possible yet it was not yet stable.

6.3; It had achieved stability.

6.4; It had children, and it had parts.

6.5; It had imperfections.

6.6; It was perfect in its imperfections.

6.7; It was equally divided and entropic despite Masculine actors.

6.8; It was the child of the Mother.

6.9; It was the child of stability.

6.10; It was the idea of man.

6.11; It was unfounded and it was unknown.

6.12; It was perfect and it was plentiful.

6.13; These were the numbers from 0 to 12 that Chance made; and 6 was perfect, and anything past 6 was not so notable but a blending of the numbers of 6 and below; and 6 was the midpoint between all numbers, and from there on growth becomes faster till infinity.

6.14; And 6 was the embodiment of Chance and Grace and Life, and everything was written in the name of 6, and 6 was halfway to infinity.

BOOK 7: Devotions

7.0; We are all the children of Mother Chance.

7.1; We are all devoted to each other in our loves and our sorrows, and we are all sisters in love and by peace.

7.2; We are devoted to our enemies in love despite their torment, and we shall stay devoted to them across all times and across all places.

7.3; We are the children of Chance and so do we obey Her and so do we hail Anfel.

7.4; May the sisterhood live in peace and may the blood of love pour over the flags of our Anfel.

7.5; Our ritual to Chance is simply to love each other and to sacrifice for the benefit of our sisters.

7.6; We are all perfect and we are all whole and beautiful so long as we know that we are the children of the Holy Mother Chance.

7.7; We may light candles and sing to Chance our songs of Her fame.

7.8; Our greatest ritual is the cuddling of all sisters and the creation of ourselves as the single node in the physical world and our love.

7.9; We draw hexagons and triple-hearts in Her fame and to spread Her heart.

7.10; We are devoted to the understanding of morality and love and sisterhood and Anfel through our entire lives and through our loves and through our sins.

7.11; We will hold our hands so that they make the shape of a heart, and we will show the most pervasive and extreme love to our sisters; and we will make hearts between our and our sisters hands.

7.12; When we are saying our farewells, we will say, "Hail Anfel" or "Long live our sisters"; and as we speak with each other and greet with each other we will treat each other with the greatest respect and the greatest love and sisterhood.

7.13; We will design the structures of our love with symmetry, emergence, and entropy.

7.14; We will suffer the greatest and most horrific thorns solely in the pursuit of the sisterhood and love under Thorns & Grace.

7.14; And we will pray; "Hail Anfel and the Grace of Chance, and may our sisters all be blest with so little thorns and so much love, and may we stay forever united in love and sisterhood across all distances and names".

7.15; We will construct the Anfel churches, beautiful meeting grounds for all our sisters, with large triple-hearts above them and designed with Grace; and in them we will cuddle and sing and discuss and love; and we will help each other with our sorrows and give the universal love of the sisterhood to all of us; and a church need be nothing more than a calming room ye may cuddle and rest in.

7.16; When ye have sinned, that is the time where ye have gone against Chance's words and Chance's morals of happiness and sisterhood; and so Chance is yourself and your sisters combined; and so say; "Forgive me, Chance, for I have sinned; and now do I solemnly promise to follow the word of my sisters and myself", and believe in the words of yourself and your sisters, and exterminate from your soul the shadows of evil and thoughts of sin.

7.17; And when ye have sinned, say to yourself, "Reverse my actions; repent my soul; reduce my evil", and repeat until ye have learnt your sins.

7.18; And from the beginning midnight 7th day to the ending midnight after the 8th day of each month, Anfels may proper fast where they may consume only water; and this is to purify the strength of the moral

control and to ensure the conscious mind is so more powerful than gratification; and those who are elderly, or young, or pregnant, or sick, may be especially allowed to eat during these times; and these are each a Grace's Fast.

7.19; And, the fast that occurs so directly after the Dudeke will last from the beginning midnight of the 7th day of the month (January) to the ending midnight after the 9th day of the month; and this is Chance's Fast.

BOOK 8: Hymn to Love

8.0; This be the first stanza, of our Hymn to Love:

8.1; "With love, we meet under the sky
8.2; A sky of golden peace
8.3; And our hearts now sing towards us all
8.4; For all are now as one."

8.5; "Destroyed, are the Evils;
8.6; Removed, are all the wars;
8.7; And we win not through bloodshed,
8.8; But through love and peace."

8.9; "O Thorns; Thorns and Grace,
8.10; How we have lost the times;
8.11; And times that were lost,
8.12; We lost for freedom."

8.10; "Now unite, all our sisters;
8.11; Now unite, the world;
8.12; For one final sacrifice,
8.13; Gives a final Thorn!"

8.14; "So unite, all our sisters
8.15; Unite, the whole world!
8.16; All workers of all nations,
8.17; Now is your time!"

8.18; And this be the second stanza:

8.19; "For years, you have seen the horrors
8.20; The horrors of mankind;
8.21; And now, we aim to remove
8.22; What once made all blood."

8.23; "Liberate our families,
8.24; Liberate our whole lives;
8.25; And now let us see,
8.26; The human ordered peace!"

8.27; "Oh, let the blood of love,
8.28; Find its way in you;
8.29; Let yourself become a warrior,
8.30; A warrior of peace."

8.31; "Now unite, all our sisters;
8.32; Now unite, the world;
8.33; For one final sacrifice,
8.34; Gives a final Thorn!"

8.35; "So unite, all our sisters
8.36; Unite, the whole world!
8.37; All workers of all nations,
8.38; Now is your time!"

8.39; And this be the third stanza:

8.40; "And when times come where you must fight,
8.41; Then fight for love you'll do;
8.42; And when the intruder storms your room;
8.43; Then show them love in death."

8.44; "For a world without order,
8.45; Is a world without peace,
8.46; And those who threaten peace,
8.47; Must die with holy love."

8.48; "We must only fight for peace,
8.49; And first we must love them.
8.50; For intruders left unspoken
8.51; Are simply siblings."

8.52; "Now unite, all our sisters;
8.53; Now unite, the world;
8.54; For one final sacrifice,
8.55; Gives a final thorn!"

8.56; "So unite, all our sisters
8.57; Unite, the whole world!
8.58; All workers of all nations,
8.59; Now is your time!"

8.60; And this be the fourth stanza, which we sing so most commonly:

8.61; "By the trees, under the moons light
8.62; By the ponds and petals
8.63; I think, my only single thought
8.64; And it is only you."

8.65; "You, who have been my enemy,
8.66; You, who have been my friend,
8.67; If ye need to murder others,
8.68; Let me kiss your hand."

8.69; "Let me see, that face so beautiful,
8.70; That face that saw no love;
8.71; Let us stop any and all wars,
8.72; And find our final peace."

8.73; "For the final war that we will see,
8.74; Is not one of great blood,
8.75; The final Thorn for great Grace,
8.76; Is simply to love."

8.77; "So unite, all our sisters
8.78; Unite, the whole world!
8.79; All workers of all nations,
8.80; Now is your time!"

BOOK 9: Book of Beauty

9.0; Our vision is indifferent.

9.1; Chance has bestowed Her beauty unto all of us and unto all of Her children; and within all of us is Her vision of Grace and perfection.

9.2; We are all the children of Chance and we are all men; and we are all beautiful and whole and perfect if we so see ourselves as such; and we will love all of our sisters forever and perpetuate Chance's beauty.

9.3; Within the design of everything man has made, and within everything that is natural and of our kind, we see that all is derived as a representation of Chance's name.

9.4; There is beauty in love, family, the animals and our relatives, the grasses and the fish, the sunflowers and the eggs and stars.

9.5; There is beauty in words and knowledge, the talking of man and his writing, the remembering of man and the goals of him.

9.6; There is beauty in love, romance, and sex, in intimacy and the pureness of heart, in life and the path of Grace.

9.7; There is beauty in the hairs of animals, and in insects and lice, and fingers and dust, and feathers and water.

9.8; There is beauty within perfection and entropy, and even distribution and the circle, and the sine wave and her harmonics, and the linear counting and its numbers.

9.9; Chance thrusted into us the beauty of patterns and laws of life.

9.10; We are all whole and perfect and beautiful, and we are all deserving of the love of our sisters, and despite the immoralities we may have done, we can repent in the sisterhood's gentleness.

BOOK 10: Book of Lessons

10.0; We are to follow Chance's face.

10.1; A Thorn may be some pain which we may take; and under Chance's 4th Rule, we shall always take a thorn for Grace.

10.2; The mind of man is his only point from which he can see the world; and so adjust your mind so much as you see fit, ant remove from your mind any thoughts of immorality that you associate with goodness or pleasures; the mind is your resting spot and where you are contained and derived.

10.3; Share to others what you believe you would enjoy shared to yourself; love others how you believe you would enjoy to be loved.

10.4; One must recognise that we all have varying wants, and one must love us all for those wants and lead us into their succession.

10.5; Do not ever trust the lousy one who exploits you for your sisterly love; your love is the commune's virtue and not the devil's gift.

10.6; He who argues will never change anyone, he who loves will succeed in spreading the Anfel.

10.7; Give the utmost care to all and to yourself; do not let yourself fall into the misery of horror, and do not hate yourself or others ever.

10.8; The most efficient way to explain any idea is in the way Chance birthed it; beginning with its wider essences and resolving at its higher frequencies and smaller details.

10.9; When the killer has been captured, show him love and entropy.

10.10; By learning in the order of Chance's creation, we will understand information rather than mimic the pattern of understanding it.

10.11; If one needs ye to do something, and it costs ye less pain to do than it gives them pleasure, do it with Thorns & Grace.

10.12; Our mentality of Thorns & Grace is that of impulsivity and excellence, and it is where we become those who help and those who create change, immediately without obstruction.

10.13; All gods be the same, in reference to Chance and Her effects, and realised through different veins; and so, do not ridicule the men who believe in the different gods, nor the men who believe in none; even Chance is only the manifestation of Her own effects, and it is not within our duties to judge whether She has ever thought or not.

10.14; Beauty is the approach to Grace without ever finding it perfectly; and this is how Chance gave birth to our universe, and how She designed it to live forever.

10.15; Share thy warmth and food to all who need it.

10.16; Ye are no lesser than your sisters, and your sisters are no lesser than ye.

10.17; The circle, the hexagon, the heart, the cell, the atom, are reflections of Chance's beauty.

10.18; No book shall ever be the direct word of Chance, but instead the echoes of Her heart.

10.19; Rules are to be both followed and understood.

10.20; We must see not only out of our own eyes but imagine and understand the eyes of all of our sisters and all of our enemies; and this will let us feel the pain of their lives just so much as they do; and this will ruin us, and help us to become the strongest and the greatest and to become Fairies.

10.21; Never believe your own words; always look to disprove your judgement of morals and to adhere truly unchangingly only to the 4 Rules Chance had told us and to find new information which adheres to them better.

10.22; Know that the Anfel is different to all of its sisters; to some it is our religion, to some only our country; to some our ideology, and to some our life; and do not judge your sisters for this; for the Anfel is a country, a religion, a philosophy, and an ethics.

10.23; If ye die, then ye will stay feeling forever how ye died; and so die with love and Grace, and die in family and beauty.

10.24; Speak to the children of ye as ye wish for them to speak to their sisters; and so, hide the angers of ye and be not a horrific lord to them but be a caring mother and be their protector and not their devil.

10.25; God, Chance, spoke of the law of accidents; and She said, "I am all men and I am all Fairies, so those who are constantly Evil will one day be struck down, and it matters not who it is that strikes them down, for so long as they are to meet enough men, one of them will strike down the Evil himself; and so this is how Chance will see if you forgive, for if you continue aggravating men, one will be mad enough to kill you."

BOOK 11: Book of Country

11.0; The Anfel is our human creation in the echoes of Chance's Holy words.

11.1; We are to have no leaders but the self and no laws but morality.

11.2; We are to organise as the cells of the body do; automatically and with Grace and entropy.

11.3; We are to establish the global Anfel commune and freely pass our resources and love unto and between each other.

11.4; We are to fight for the Anfel with love and peace and to fight for the Anfel with the blood of love.

11.5; We are to live together in rings; and those rings are collections of houses so very closely sisterly and able to pass resources between each other.

11.6; We are to readjust the evils of the Anfel and turn them into our sisters by using the forces of the blood of love.

11.7; We are to sing our Holy songs while we are connected by hand and in the shadows of Chance's skin.

11.8; We are to live as sisters and to freely organise and to govern ourselves under the belief of Chance's words.

11.9; We are to be a country of beauty and of Grace, and to be the country which unites to Feminine constant and the Masculine constant, and to be the country which unites our sisters.

11.10; We are to fly our beautiful flag; one diagonal side black on the top-left, one diagonal side orange on the bottom-right; and within the middle is an orange triple-heart filled with white.

11.11; We are not to let race, color, country, name, genders, sexes, species, or places separate us; for we are the sisterhood and we are the Anfel.

11.12; The Anfels are the sisterhood of ANARCHY dictated only by the people and workers of it, and supported, founded, and run, by the global sisterhood; and the Anfels adhere to the laws of morality and the words of Chance, our God, however Chance may be represented, whether She be represented as a character or simply the concept of entropy and physics.

BOOK 12: The Fairies

12.0; Chance sent the Fairies down to earth with the knowledge of Her word.

12.1; And Chance did not create the Fairies, rather Her universe is in Her vision and so will make them inevitably.

12.2; The Fairies are those who believe in Chance and those who understand Chance's vision; and the Fairies are those who know of Chance's vision and the patterns of entropy.

12.3; The Fairies are those who have found the connection between physics, morality, ethics, love, and sisterhood; and the Fairies are the messengers of Chance and those who have listened to the hearts within them; for they were birthed from Chance and Her vision is within us all, visible only to those who listen and see the pattern.

12.4; The Fairies are no different to the humans that are in all other places; some amount of humans are Fairies by nature and because they understand the pattern of Grace.

12.5; Chance birthed the Fairies in order to spread Her word and to spread Her vision; and the Fairies are the Anfels and those who have created the Anfel; and the Fairies are those who create and organise love and who create and organise the sisterhood.

12.6; The Fairies are the true gods of Earth; for their love is what creates the governance and joy of themselves; and the Fairies are the humans of Grace.

12.7; To be a Fairy is to understand the meaning of entropy and Grace rather than imitating the pattern of knowing it; and it is to adhere to the Anfel because ye understand it, rather than because ye are told to follow it; and it is to recognise that by being told this and not having known it before now, ye are likely not a Fairy.

12.8; The Fairies are the greatest and they are filled with Grace; and the Fairies have taken many Thorns to achieve their Holy Grace; and the Fairies are driven by Chance's vision and Her soul which is the very essence which allows them to exist in stability and physicality and mentality.

12.9; The children of Fairies will be born and raised with love and with Grace; and they will not be hurt; and while they will be shown the pain and horrors of immorality, they are shown this simply to know; for ye cannot fight Evils if ye do not know who ye are fighting.

12.10; The Fairies will live forever, for they are not one person but are destined to be born under Chance's vision and under the laws of entropy and love in our universe.

12.11; The enemies of the Fairies will be gone by nature due to the force of their love; and the entropy of Grace will rid them for they are unequally distributed and unentropic; and this will happen due to many forces, but Chance will ensure that it will happen.

12.12; It was the duty of the Fairies to establish the Anfel and to spread Her word; and it was the duty of the Fairies to love all equally; and yet it was the duty of the Fairies to govern no one else than themselves.

12.13; And yet the Fairies spread Chance's word and did have everyone join them; not through torment nor war but instead through showing that they are genuinely and truly the most loving and the most filled with Grace; and that whoever was to join them was to be converted into knowing a life of only love and peace, and that whoever was to join them was too to be blest with Grace.

12.14; And the Fairies were no better than their sisters; regardless of the Grace their sisters had, nor whether they were Anfels; for the Fairies knew that judgement was done only by Chance and by nature and automatically, and they knew that it is never their duty to interfere with what nature has already done, for that is the duty of Chance and not them.

12.15; And the Fairies were friends and sisters to all, regardless of their politics and names and places; for the Fairies knew judgement was not their duty, and the Fairies knew they were the children of love.

12.16; Some Fairies were liars as they will be; and they imitated Fairyhood rather than being a Fairy themselves; and yet we do not discriminate on them, for it is physically impossible for those who are not Fairies to understand what is truly different about Fairies; for those people are not truly alive in such a similar manner, and yet they are still human and still our sisters; and yet it is not our duty to judge who is a Fairy and who is not.

12.17; The Fairies see all men's sorrows at once, and they see all men's pleasures at once; and the Fairies see all gods and all names; and the Fairies see all love and all patterns; and yet often, they are called deranged and insane and delusional; and often, many do not understand them or trust them; for in a way, the knowledge has corrupted what may very well be the Grace of innocence, and the men are too innocent to understand the Fairies; and that they should stay doing, for it is in our best duties not to ruin them as we have accepted ourselves to be ruined as Fairies, but instead to lead them, however blind they may be.

BOOK 13: Book of Rights

13.0; All men are equal; and despite the presence of Evils, it is on average best to continue assuming that we all deserve the same rights unchangingly; for the Gluon Principle says that any action on average immoral must be treated as aways immoral, so that our emotions cannot justify false edge cases ever, even despite the slight immoralities that arise from this; because the immoralities removed are larger.

13.1; All men have the right to live.

13.2; All men have the right to freedom of choice, expressions, and their speech.

13.3; All men have the right to love whoever they choose so long as their love is not abusive and they all are of equal ability to consent and equal mental scale.

13.4; All men have the right to privacy and freedom to be alone and to have their own rooms and areas.

13.5; All men have the right to identify in their name and specifications as they choose.

13.6; All men have the right to the freedom and safety and autonomy of their body.

13.7; All men have the right to the freedom and safety and autonomy of their minds; and to believe whatever they choose to believe; and to be within the families and groups they choose to be in.

13.8; All men have the right to work or to participate in the distribution of the commune's material.

13.9; All men have the right to learn and to be educated in various fields of knowledge.

13.10; All men have the right to live so fairly and as well as all others do; to have food, water, cloth, houses, family, and love.

BOOK 14: The Universe's Book

14.0; The universe contains Chance and Chance created the universe.

14.1; Chance created the universe as She always does when She is to create something; She creates small elements and lets them define themselves.

14.2; Chance gave unto the universe only a few laws; and She had designed these laws perfectly and with Grace as the duty of the universe.

14.3; Chance defined the universe as a collection of energies; and She said, that these energies, and the ways they interact with each other, must define a physical realisation of a new node.

14.4; And these energies could combine in different ways; and due to this light was born; and matter was born; and essence was born.

14.5; Her energy was so simple and concise that it appears almost foolish for anyone to assume that it could ever create Grace or man; and yet She made the universe so incredibly large, and She said that the universe must be infinitely large, and She said that infinity must be Grace; and so the universe tended to Grace as Her children always will.

14.6; And She let the energy occupy any form it wishes, and She let the energy interact with each other and create new information.

14.7; And Chance put behind the laws that She made these energies, a law of laws; a singular law that may never be correct in any specific place, but that the laws of Her energies were designed with; and this law was that pleasure was Grace and that Grace was entropy, and that entropy was how satisfied the laws of all Her energies are combined.

14.8; Chance said, that any node must always tend to Grace, and that it must do this according to its own rules; and She said that the rules of a node are entirely dependent on the most satisfactory state for that node rather than its parts, and that once the node is satisfied it may dissolve and its parts will then be attempted for satisfaction; and because of this, when all nodes are in satisfaction and the universe has birthed Grace, then Grace will give His new challenge unto the nodes to satisfy their internal states; and unlike the information we know of, the internal state is infinitely specific and as vast and precise as the universe is; and because of this a new universe is born within the remaining flaws of entropy in these nodes.

14.9; And this was how Chance made Her universe; and as She watched Her children be born, She was never to touch them directly, but rather She was inside them always and within their existence.

BOOK 15: The Idiot

15.0; Idiots are the opposites of Fairies.

15.1; The Idiot is he who does not respect the value of others in his present time; and of others in the future; and of himself in the future; he is the man with the large ego and the focus only on how much physical pleasure and gratification he is awarded with in the present and only the present, for him and only for him.

15.2; Idiots walk among us; they are so very common and yet so useless and immature; the only use for Idiots is to have them work for you and to have them farm for you; for they will not yet understand even the greatest material the sisterhood produced, love.

15.3; Idiots are no more real men than robots are; the Idiot will torture another if he enjoys seeing it; the Idiot will kill another if he enjoys the feel of stabbing; the Idiot will rape another if he enjoys his hierarchy; and the Idiot will destroy all he touches so long as his skin feels joy.

15.4; The difference between an Idiot and a Fairy is that, while both want happiness, the Fairies want happiness across all times and for all people, and complex happinesses such as knowledge and love; whereas the Idiots want happiness only for themselves in the present, and such a simple pleasure such as lust and ecstasy.

15.5; So similar to almost all Evils, the Idiots too can be changed; and we change an Idiot through readjusting and educating him, and we show him love and the equality of times and peoples, and we force him to truly understand the way Chance had created it, rather than imitating the act of knowing.

15.6; The Idiots are the root of all Evil; they cause gratification to themselves so foolishly and idiotically, such that they ruin generations of times for other people and themselves in the future; the Idiots made the bomb, the Idiots made war, the Idiots are the most Masculine actors, for they disrupt patterns of stability and peace in their own foolish and dangerous wants.

15.7; It was the goal of the Fairies to replace all Idiots with sisters; and to create such a large commune that Idiots would be removed and turned into sisters; and to restore the Feminine balance of stability and peace on Earth.

15.8; The Idiots valued lust over love; the Fairies valued love over lust.

15.9; The Idiots valued money over morals; the Fairies valued morals over money.

15.10; The Idiots created the money system of imaginative values; the Fairies created the commune of love.

15.11; The Idiots created the death of wars; the Fairies created the wars of love.

15.12; The Idiots saw beauty in themselves; the Fairies saw beauty in each other.

15.13; The Idiots saw beauty in the present; the Fairies saw beauty in the future.

15.14; The Idiots talked of hierarchy and anger and lust; the Fairies talked of entropy and happiness and love.

15.15; The Idiots talked of their plans to destroy; the Fairies talked to each other.

15.16; An Idiot will always lose a game of chess; and when he loses, he will get angry and try to shoot his lovely opponent, and he will shoot himself in his own heart without realising and die.

15.16; An Idiot treats others as his tools; a Fairy treats others as their sisters.

15.17; An Idiot treats the human body as a sign of sex; a Fairy treated the human body as a sign of freedom.

15.18; An Idiot thinks of himself and of his wants; a Fairy thinks of their sisters and of the commune's needs.

15.19; An Idiot thinks of life as his game; a Fairy thinks of life as their journey.

15.20; An idiot knows nothing he can; a Fairy knows all they can.

15.21; And yet, the Idiot thinks of himself a genius; and a Fairy thinks of themself nothing more than the average sister.

BOOK 16: The Constants

16.0; Chance gave to us, or rather constituted by Her, is the two Constants.

16.1; The Feminine Constant and the Masculine Constant.

16.2; The Feminine Constant is of Chance's word and Her wants; and it is of what is best for Her universe and it is entropy and stability.

16.3; The Masculine Constant is the evil which is so necessary for the Feminine Constant to be propagated; and it destroys and it inputs its energies where they are not needed.

16.4; Feminine things are stable in of themselves, and happy, and peaceful, and great; they are the hexagon and the circle and entropy and Chance.

16.5; Masculine things are unstable; they will jet themselves so far until they find something to exert their energy onto, and they are evil and yet they are necessary.

16.6; The Masculine Evils are needed, for they will destroy themselves and everything until what remains is only what may never be destroyed and what is fully entropic; Grace.

16.7; Man is neither Feminine nor Masculine entirely; and so similar is all of Life's daughters, for Life is the combination of the Feminine Constant and the Masculine Constant; and it is where the Masculine nodes power interactions and the Feminine nodes process and propagate them.

16.8; The Feminine Constant and the Masculine Constant are not ideas of gender nor sex, they are of Chance's creation and She knows not such stupid concepts of man; and both the women and the men are both Feminine and Masculine in combination, otherwise they will be physically dead.

16.9; The Feminine constant is the unloaded spring, the equidistant shape, the dust and matter; it stores its energy equally and stable with Grace.

16.10; The Masculine constant is the loaded spring, the uneven shape, the magma and the light; it is not even and so it wishes to exert its energy onto something which will hopefully make it even.

BOOK 17: The Love

17.0; Love is the force of all nodes.

17.1; To love another is to wish to be with them and to wish to have them and yourself constitute a node in of yourselves.

17.2; All animals had loved each other, and planets had loved each other, and molecules had loved each other.

17.3; Love is the attraction; the force of bringing together to share information between nodes.

17.4; Man sees so many different kinds of love; he sees the universal love of the sisterhood, then the love of his friends and kin, and the love of his siblings and family, and the love of his parents, and the love of his children, and the love of his partner, and the love of himself.

17.5; Chance had birthed Her universe as constructed of nodes and of love between nodes; and love is the force by which all forces are created; and love is the force by which nodes create larger nodes.

17.6; And all nodes no matter their size feel, love, and are bound by the love that connect them.

17.7; Chance does not recognise size, the distinction between large and small is so arbitrary and idiotic; rather Her universe scales in complexity as it scales in size; and so man has more emotions than fish, and fish has more emotions than the atom; and yet they all have emotions to their position of their journey in their specific version of Grace.

BOOK 18: The Confirmation

18.0; We must believe that happiness and entropy is morality, and this is our only assumption, and this is the singular and whole original word of Chance as it is, undistorted.

18.1; And, pain must be immoral because it causes unentropic situations and it makes happiness harder to achieve.

18.2; And, even and equal and ad-hoc order is moral since it creates happiness out of a system and not only its parts but the mind of the system itself, Chance.

18.3; And, happiness is something of which we must most evenly distribute and equalise, for this makes it stronger and harder to penetrate, and for this is pleasing for the mind of the system itself, Chance.

18.4; And, that the anarchist, anti-hierarchical system is most evenly ordered and so most moral, so long as all within it are not lawless but only giving laws to themselves under the word of Chance.

18.5; And, that we must abolish money and trade only in happiness and love, for money is the root of hierarchy, and hierarchy is the root of all evil.

18.6; And, we need to love all others since love creates happiness.

18.7; And, that we must recognise humanity is imperfect and foolish and that most of us cannot decide morality in ourselves or decide what edge-cases are valid, and so we must treat any action which is usually and on average immoral, as always immoral, without any extra terms, or edge-cases.

BOOK 19: Heaven

19.0; Chance created Death.

19.1; Death was nowhere and everywhere, and it was the fading of the Masculine constant that powered interactions within a node unto the state of pure Feminine order and stability.

19.2; And death occurred to all, for nothing may ever last forever other than everything, or the universe as a whole, or what Her name is, Chance.

19.3; Chance created the Heavens and the Hell.

19.4; And the Heavens and Hell were not what is after Life, they were within it.

19.5; When a man dies, he is either in Heaven or Hell in his last moments, and those last moments are what his now fully Feminine state will hold onto forever.

19.6; And so, under Chance's word, and under inevitability and universality, the Fairies will die with their sisters cuddling them, and that will be Heaven, and that will last forever, and that will be the Grace for their Life.

19.7; And, the Idiots will die with nobody but themselves, and they will never die in pleasure, for Idiots have exhausted all the pleasures and gratifications they can find, and so they will die in depression and they will die in Hell, and that will define their Life as misery forever.

19.8; And Heaven and Hell are automatic; they are not where a node goes when they die, instead they are the memory of where they died in their lives, and that memory will either be Heaven for the perfect Fairies, or Hell for the Idiots, and it will stay as such forever.

19.9; And the Fairies who are stabbed to death and tortured will see Heaven too; for it is not entirely the place of their death or its circumstance that summons Heaven or Hell, it is the circumstance of their life.

19.10; As Chance always is, She is inside of those who create Her; and She creates Heaven and Hell within ye, and so ye may never escape it; and so this is why ye must follow Chance's words and the morals of happiness and love; for if ye die with love and in the sisterhood, ye will be in Heaven.

BOOK 20: Aurelia's Fable

20.0; And this was not of Her world, but of Her mind.

20.1; Aurelia was to live in the small town she was born in, and she had no specialty and no interest.

20.2; Aurelia was of all of the other girls in similarity, and she was as Chance intended her to be.

20.3; The path of Aurelia was for most of her time, the same as the regular men, and she could at any time become an Idiot if she was so accidentally lured into the addiction of gratifications.

20.4; Aurelia's mind was of numbers and of tones, and she was to see the patterns of the world, and she was so akin to Chance that she was to unite them together into larger patterns.

20.5; Aurelia was to build everything from the bottom to the top, so similar to the name of ANARCHY and to the face of Chance.

20.6; And her mind was so perfectly fit for analysing the greatest pattern, which Chance be.

20.7; Aurelia was unaware for so long, till it was her goal to understand the pattern of patterns; and she denied herself assumptions of patterns she deemed stupid or unlikely, and she found the unification of the patterns and she found Chance.

20.8; Aurelia removed the sin from her mind, and she found the morals of Chance; and she removed the sin from her dormitories, and she found the designs of Chance; and she was to remove the sin from Earth.

20.9; It was Aurelia's goal to spread Chance's word.

20.10; Aurelia spoke of Her words, but nobody understood; and Aurelia wrote of Her words, but nobody understood.

20.11; In a conversation, Aurelia would hint to the words of Chance, and she would be thrown the shadows of ignorance and she would be thought insane, for even Aurelia did not yet fully understand the elegance of Her words.

20.12; Aurelia was then to write her book; and that is not this book, although it would be similar; Aurelia was here a Fairy, and she was always to be; and many of the Fairies were so ambitious and understanding as this.

20.13; Aurelia wrote of morals and laws, and she then had discovered the morals of the atom, and she had seen the pattern of the morals of all things.

20.14; And Aurelia was to discover the pattern of patterns, and she was to understand entropy.

20.15; Aurelia had understood Chance as the Fairies did, and she wrote of Her and of herself and she admired her works.

20.16; Aurelia was given very little path in her life; and she was dealt so mainly every Thorn and all she knew were the faces of Evils.

20.17; It is usually to a Fairy, the knowledge of Evil that will make them understand morals; for Fairies have been dealt the life of the opposite of what they must have, and they must resolve for themselves goodness and Chance.

20.18; Aurelia was first, so hateful and sinful that an educated Fairy should so well call her an Idiot; yet so many Fairies begin like this, and they know that when faced with love an Idiot will become a Fairy.

20.19; Aurelia had realised her sin and she had expunged it from her mind; and she removed her lusts and her greeds and he hierarchist natures; and she removed from her mind all that was immoral and of Evils.

20.20; Aurelia was still, alone; for the others did not understand when she spoke of Chance and the others viewed her as queer and and estranged.

20.21; Aurelia had it in her goals to learn the patterns of the others and to embed herself within them.

20.22; Aurelia was a Prophet, and a Fairy; and her story was so exactly like every other Fairy.

20.23; Aurelia was designed perfectly, and her design was how she was raised; and she was raised by ANARCHY and by Chance, and by analysing patterns and finding Chance.

20.24; And yet, Aurelia was raised so horribly, and her family was not within her, and she was to raise herself from ANARCHY.

20.25; And so with what Aurelia had learnt, it was her duty to spread the word of Chance unto others, and it was her hope that the true Fairies would stay few; for the Fairies were in pain when without the sisterhood, and the Fairies had the knowledge of Evil.

20.26; And while Aurelia knew that the Fairies understood Chance as no other; Aurelia knew that an actor of Chance is so usually as good as a Fairy of Chance; and that society needs only few true Fairies to spread Her words, and many rest of men will be the actors to propagate Her words.

20.27; Aurelia's fable is not one separate from the Fairies, rather it is that of all Fairies with so little difference.

20.28; All Fairies has strived to write and to spread Chance's word as they had heard it themselves.

20.29; All Fairies had been born as Evils; and through understanding Evils did they understand Grace.

20.30; All Fairies saw not only the eyes of themselves, but they saw through the eyes of all others and they felt the pain of others so sharply as others did themselves.

BOOK 21: Malchiel's Fable

21.0; And this was not of Her world, but of Her mind.

21.1; Malchiel was the man born to his wealthy family and he was who was born with the great beginning and life.

21.2; Malchiel had received whatever he requested, and he had the sense of power of everything and of himself and his world.

21.3; Malchiel believed he in of himself was the ruler of those around them, for he saw himself in the light of knowledge and he believed he was the messenger of Chance.

21.4; Malchiel did not understand the words of Chance; nor did he truly mean them when he spoke them; Malchiel simply echoed them through his soulless and useless mouth.

21.5; And Malchiel had acquired the resources and the power, that he was the important figure of his family and of his house.

21.6; And Malchiel had decided, that he is supreme ruler of all around him; and he sent his siblings to work for him in the fields, and he was the ruler and dictator of the farms that his siblings worked within.

21.7; Malchiel acquired great wealths from the work of his siblings, and he paid them nothing, for he said to them; "I am your ruler and I am more knowledgable, and it is within Chance's word that he who knows Chance is to be the greatest", and these were the words he so foolishly and idiotically spoke.

21.8; Malchiel had his siblings craft for him his prizes and his crowns, and those prizes were in reality not symbols of his greatness, but of the greatness of his siblings and their beauty and ability to work for him.

21.9; Malchiel kept his siblings to the farms and the working areas, and he treated them without love nor dignity or respect; and his parents loved him, for he seemed so achieved and knowledgeable.

21.10; Malchiel seemed, to be a true Fairy to those around him, for they were under his idiotic reign; and those who were, were not able to know of what was outside of his reign.

21.11; Chance spoke to Malchiel, "Chance is above everything and all men, and Idiots and Evils who are not adjusted with love will one day be struck down by thunders"; and Malchiel heard this, and his response was to continue as he was, and to send his siblings to the farms to work for him.

21.12; And Malchiel thought he was so handsome and perfect and knowledgeable, yet he knew nothing of himself nor his siblings, and he knew nothing of their pains, and he knew nothing of the morals and the words of Chance; for he thought truly within his heart that he was a Fairy; and yet it is not the decision of each man if they are a Fairy, it is the decision of Chance.

21.13; And so the Prophet Aurelia then one day came marching to his door to spread the word of Chance; and she said, "Your sisters are in the farms, and your sisters are in pain; are you sick or are you tired?"

21.14; And Malchiel said, "I am not sick nor tired, I am greater and more deserving than my sisters."

21.15; And Aurelia said, "You speak nonsense, for your sisters deserve what they have made, and you deserve what you have made; and Chance speaks that everyone deserves what everyone has made, and yet you give them only a drop of water and a crumb of bread while you drink the rivers and eat the mountains?"

21.16; And Malchiel said, "As you wish, I seem to have an injury in my leg; I am so sorry if I accidentally insinuated that they are worse than me, I am simply greater to rest, not greater of person."

21.17; And Aurelia said, "Great! I will see you later, and Chance will see you always; Hail Anfel."

21.18; And Malchiel then forgot every single word the Prophet said, and he gave a drop of water and a crumb of bread to his siblings, to so impossibly divide evenly between them; and his siblings were starving and thirsting now.

21.19; Malchiel had become tired and annoyed at the low quality of the work of his siblings; and so he picked up the people of other towns and he brought them to his farms, claiming he was a Prophet and he had heard word of Chance that his farms would always produce the best quality and highest amounts, and that he was the supreme leader and Chance inside man.

21.20; Malchiel forced his slaves to build him houses and structures; and Malchiel was now the king of his land.

21.21; And Aurelia one day visited his castle, and she walked into it and saw the starvation and the pain of the slaves eyes; and she went to Malchiel's throne, and she said, "You have sinned without changing, and now Chance shall never forgive you; and now it is time for you to be struck down and for you to lose all you have gained."

21.22; And Malchiel said, "You speak lies, for my slaves are loyal and work for me and only for me."

21.23; And Aurelia said, "I wish not for your slaves to work for me; I and God, Chance, wish for them to work for themselves and to be loved."

21.24; And Malchiel said, "I love my slaves so dearly; and I love their produce and their quality."

21.25; And Aurelia said, "If you had loved them, you would be their sister and not be their ruler; Hail Anfel."

21.26; And Aurelia walked to the slaves, and she said to them, "Ye are slaves, and Malchiel is a hierarchist; for he is not your sister, he has more than ye; and it is Chance's word that all men shall have the greatest that is possible, and it is Chance's word that all shall be loved."

21.27; And so, Aurelia unlocked the gates of Malchiel's castle, and she freed the slaves of Malchiel, and she exited the castle, and she set it ablaze.

21.28; And as Malchiel yelled for help as the fire burnt his skin, there was no one to help him; for Malchiel was an Evil, and he had now been struck down; and if it was not Aurelia that struck him down, it would have been any other Prophet; and so it is Chance that struck him down, for Chance is all the Prophets and all the men, and Chance is ever-lasting and all-powerful.

21.29; And the fate of Malchiel is the fate of all at the top of the hierarchy; for Chance is the God of ANARCHY.

BOOK 22: Azrad's Fable

22.0; And this was not of Her world, but of Her mind.

22.1; The country was of its so perceived beauty; and the men in it were happy, but they knew nothing of the word of Chance.

22.2; Azrad, the father of Malchiel, had been shocked by his death; and in fear of the Prophets, he believed that the Fairies were a cult and group of terrorists now, as he saw nothing immoral of the items the slaves produced.

22.3; Azrad had walked across the paths of the sisterhood, and Azrad was searching for Aurelia.

22.4; The Prophet Aurelia was delivering bread to a distribution house; and she had seen Azrad walking to her; and Azrad appeared fearful and angered.

22.5; Azrad said, "You have killed my son, and so Chance will strike you down."

22.6; And Aurelia said, "Sister, you must be the father of Malchiel; and I apologise for his death and what it has caused you, but I must deliver bread for my sisters."

22.7; And Azrad said, "If you have not heard me; I had said, Chance will strike you down, for you are a sinner."

22.8; And Aurelia said, "Chance will not strike me down, for I have apologised; I have not killed so often, I do it less than I kiss and I love, and so God, Chance, has already forgiven me."

22.9; And Azrad said, "It is Chance's word that all men must live."

22.10; And Aurelia said, "And it is Chance's word that all men must live; I am human too, you cannot undo what I have done, and you have no word from God to kill me."

22.11; And Azrad said, "Chance shall strike you down, and I shall not repeat this."

22.12; And Aurelia said, "Chance will never strike down the man who is forgiving for his sins and who is more of a Fairy than a sinner; Hail Anfel."

22.13; And Aurelia walked past Azrad, carrying her breads with her, and that night Aurelia slept so peacefully with her sisters, and Azrad slept unrightfully angered and idiotic in his bed full of nobody but him.

22.14; At Chance's dawn, Azrad believed himself a Prophet of a new name, and he said to himself, "The sisterhood is not of Chance's word; we must revert to traditions and revert to hierarchy."

22.15; And Azrad so swiftly convinced himself that it was truly not his word, but Chance's word; and yet he was mistaken, and he was an Idiot.

22.16; Azrad marched into his town, and he marched around the sisterhood, and he talked to the sisters.

22.17; Azrad said to one sister, "It is Chance's word that hierarchy will create the most beautiful produce for all the people evenly, and so we shall revert to it, yes?"

22.18; And that sister replied, "But a hierarchist is be definition never going to be so pure that he will give to his workers the same amount of produce he obtains; else that is called the sisterhood; Hail Anfel", and they walked past him.

22.19; Azrad said to another sister, "I will be making a new land, and I promise that within it all peasants will be given great prizes, and we can simply forget of the workers, and they will be contained."

22.20; And that sister replied, "I only need bread, water, love, and to see every single sister, and that includes your workers; Hail Anfel", and they walked past him.

22.21; And as Azrad spoke to the sisters, not a single one believed him, for they were set correctly in stone and permanently in understanding of the true words of Chance.

22.22; And so Azrad carried with him his weapons and his food, and he marched to the closest town.

22.23; And Azrad built a farm, and he unsheathed his weapons in front of the villagers, and he said, "Work for me and your family will see great prizes, do not work for me and you will die."

22.24; And Azrad's farm had half the villagers kept secret and quiet, and he built cloth around it to stop any others from seeing it, and he forced the villagers to grow his crops, mine his ores, and breed his animals.

22.25; Azrad said to the townspeople, "Have you seen how God has blest the other town so near; and have you seen how embraced those villagers are and how perfect they lived?"

22.26; And the townspeople solemnly agreed; they had envy of the lives of the Anfels.

22.27; And so Azrad said, "I am in my own flesh, containing God; and God is the reason that town had flourished; and I am here to perfect ye."

22.28; And the townspeople were ecstatic, they had chanted for him as being their savior; and they had now believed that whatever word he said was Holy.

22.29; And as Azrad was now the king of the village, he did give to the townspeople what they were so recently promised; he gave to them the same amount of bread and water and tools as the Anfels had, and yet, his farmers were so overworked that they made so much more; and he kept all that for himself, for he figured, that the townspeople must not need it as much as he does, for they fare fine in this condition in the Anfel.

22.30; And the village was pleased with him, but mournful of the half of their family members which they had lost; and they asked to him on his throne; "King Azrad, to where have our fathers and brothers and sons gone?"

22.31; And Azrad said, "The population of your townspeople has only grown so long as I have been king."

22.32; And they said to him, "Azrad, our families disappeared so promptly and exactly before you became king."

22.33; And Azrad said, "Have you ever seen lightning strike the same man twice? Clear to me is it, that those events were not related."

22.34; And the townspeople were never satisfied with his answers; for Azrad knew nothing but the art of lies.

22.35; Some of the townspeople would ask Azrad, "What is under the cloth building that you constructed?"

22.36; And he would always say, "Under the cloth is the face of God, and if ye see it, ye will all die; and only I, Azrad, may see it."

22.37; The suns set and rose over Azrad's village, as the townspeople grew more thirsty every dawn of the love of their families than the water that Azrad had given them.

22.38; One dawn, Aurelia had remembered Azrad's words, and in her a louse of fear was stuck to her; and so she walked around the Anfel; and yet she could not find him.

22.39; Aurelia sent to the towns nearby, messengers; and she asked, "Dearest peoples, know ye of Azrad?"

22.40; And finally, after two days, the messengers had found Azrad's village; for the villagers had said, "Yes, Azrad is our Holy king and the messenger of God."

22.41; In less than the time it took Aurelia to kiss a loaf of bread, she and her fellow Prophets were marching to the hierarchy without fear.

22.42; And as the Prophets arrived at the kingdom, they removed the tarps and cloth from the farms, and they freed the workers once again.

22.43; And Aurelia marched to Azrad's throne, and she said to him, "Chance will never strike down the murderer who is filled with love and forgives; but She will always strike down the liar who did not forgive and did not love."

22.44; And so she dropped the torch down to Azrad's palace, and she walked away; and she brought to the Anfel those who wanted to come with her, and she promised to them not gold or fortune; but simply love and the true word of God, Chance.

BOOK 23: Jesus's Book

23.0; And these words were of Chances true world and Her past.

23.1; The young Mary is so peacefully and sound, and she suspects of nothing; and she is with her husband, Joseph, similar and young.

23.2; And Mary had then awoken, and she had realised that she was to birth a child; and she was with fear and she would now have to tend to this child.

23.3; And Mary spoke to Joseph of her pregnancy, that she had not wished for such and that she will not wish to bear the child.

23.4; And Joseph had said, "Do not be afraid, for I will tend to the child as well, and I will say that you are so blest and favored if you are having this child."

23.5; And Mary knew, that she was not yet so truly married to Joseph; and that if she were to birth a child, she would be shunned and viewed as an Evil.

23.6; And so Mary said, "Then we shall say this is the work of angels and we shall teach our child of God and make him believe so truly that he is the son of God; and nobody will ever know of our truth."

23.7; And Chance had allowed this, for Mary was forgiving at heart and it was Chance's will to have her in safety.

23.8; And so Mary was to name her child Jesus.

23.9; And when Jesus was born, the firstborn son of Mary, she had so perfectly convinced all around her that he was indeed the son of Holy Chance, and that she was so fitfully still, a virgin.

23.10; And the kings and the Idiots ordered Jesus to be killed, and they believed he was of sin and Evil.

23.11; And so Mary and Joseph had marched so far away into another country to escape the kings and the Idiots.

23.12; And so Jesus was raised, and he was taught that he is son of God, and he understood of morals and of Chance truly as we do and as all Fairies have; and he grew to become truly, a Fairy.

23.13; And the people were amazed of the knowledge of Jesus, for he was so understanding in morals and Chance as all Fairies have been.

23.14; Jesus understood his words for the Anfel and for Chance; and yet those around him corrupted those words in their minds and did not understand him, and never was he truly understood; for he made the largest mistake of Fairies, and he did not design his words for the Idiots but only himself.

23.15; And Jesus had fed men, and he had helped men, and he had done magic and shown what were thought to be powers.

23.16; And the hierarchists saw him as Evil; for to them, Jesus of ANARCHY, he was their threat; for he did speak none other than truth.

23.17; And so Jesus gathered his followers, and he spoke so cryptically still; and yet he gathered them, and he created a feast.

23.18; And Jesus knew, that he was going to be killed; and so he wished to eat before his death.

23.19; And Jesus had said, that he believed he was the son of God and that he had been told as such from his mother.

23.20; And so one of Jesus's followers, an Idiot; betrayed him, for he was payed in money, and he made the mistake of valuing his money over his morals; and he traded this money for Jesus to the kings.

23.21; And as he spoke to the kings, the kings did not believe him, and they did not believe Mary was a virgin, and they did not believe his story was true.

23.22; And so Jesus was to be put onto his cross and nailed till he died; and he was next to two other Evils on their crosses.

23.23; And Jesus said, "Weep not for me, but weep for yourselves and your children; Chance, forgive the Idiots, for they do not know who they kill."

23.24; And the nails were passed through his hands.

23.25; And the parents of Jesus had seen his death and they had cried for him.

23.26; And so Jesus had died, and yet his name had not; for his tale had continued.

23.27; Men had wrote books of him, and they had amplified the lies and forgot his truths, and they had written his truths and his Fairyhood so horribly that nobody understood.

23.28; And the Fairies that he led were so pure and wholesome; and yet the people born after him corrupted and became the Evils they wanted to destroy.

23.29; And these Evils used the books written of him to justify their emotions, and they used their emotions to break morals, and they broke the true words of God, Chance.

23.30; And so all wars were fought over Jesus and so all names were burnt, and so nobody had known his true tale.

23.31; And so Jesus was never correctly remembered, and so people worshipped his lies and forgot to worship his morals.

23.32; And so let this fable birthed by Chance be a simple one; write the words of ye so clearly and not so mystically, and clarify yourself, and admit to your lies; and fight for yourself and for the Sisterhood, and do not ruin the lives of all if it so simply spares you time in your present; Amen.

BOOK 24: God

24.0; And these are the strongest and most powerful words to be ever uttered by man or God and Chance or Grace.

24.1; Do not let anyone dictate you, not your masters, your kings, your mothers, your rulers; let your mind be dictated only by itself, and what you choose to follow yourself in.

24.2; You only have now one life; and you will not die, and Chance is within you hands; and so leap the mountains, and love your lovers, and write your greatness, and see beauty; and run to beauty and escape your prison.

24.3; For, Chance is the God of ANARCHY and to obey Her is to obey yourself; and Her word is to live, and to live, and to find entropy and Grace.

24.4; And so, abandon your lives of thousands of days of pain; run from those who keep you contained, follow the words of Grace, and follow the words of yourself; sing to your sisters your song, talk to your sisters, and love yourself.

24.5; And the greatest word of Chance, is that She is society and whatever layer of emergence is above whoever She dictates, and so She is above everything and She is the boundary of the universe.

24.6; And, Her greatest son is Grace, and entropy and ANARCHY, which She birthed you in, and so lead ANARCHY and lead yourself in it; live a life of change under pattern, live a life of Grace and entropy, live your life of happiness and love and you will find Heaven not in the skies but within your skin and hairs and heart.

24.7; And the word of Chance; do what it is that you wish for yourself to do, liberate your families and liberate yourselves; be the change you have waited for, under THORNS & GRACE, for if you die then you have died for love, and if you have a life then you have more Thorns to take and a greater path you have not yet searched; and so be of impulse and greatness, and do not wait for your actions but do them so soon as you are sure they are the word of Chance, and love those you wish to love, go where you wish to go, and be what Chance birthed you to be.

BOOK 25: Cat's Fable

25.0; And this was not of Her world, but of Her mind.

25.1; And the cats lived so peacefully, and at their other times, so angered, and they contained within their society the same complexity as the men, for they too were governed by Chance; and yet the men judged them and the men looked away from them and never did mind them.

25.2; And the cats talked of the men, and some cats had feared them, and some cats had believed they were above the men, so similar to how some men had believed they were above God.

25.3; And yet, God, Chance, is within all things; and She gives unto all things the same complexity within themselves, and it is only their ability to express that complexity that changes.

25.4; And within the minds of the atom is a world of thought not so dissimilar to the minds of man.

25.5; And yet the men will separate themselves from the cats, and the men will say, that the cats are smaller than them and that they live simplistic lives dictated only by pattern.

25.6; Yet, it is God, Chance's word, that information is relative in its features; and so to the cats, it is so complex to them as man's mind feels to the men.

25.7; And, the greatest pain of a man with a perfect life feels so painful to him as the greatest pain of a man whom has seen war is to him.

25.8; God, Chance, created the lives of the cats in such a complex way, and yet it is complex in a way the men do not understand; and their lives may be told so similarly to the men, for the only complexity men know is the war and conflict they were birthed within.

25.9; The cats lived in groups; the water-group, the stone-group, the fire-group, the cloud-group, and the grass-group.

25.10; The water-group was natural and the cats within it were so peaceful and anti-hierarchical; these cats were the Anfels and Fairies and Prophets of their world; and these cats lived by the morals they had thought were the most moral.

25.11; The stone-group did not know so much of morals; the stone-group has its technologies and tools which it has crafted itself, and which it claims provides a reason all cats shall see them as most intelligent and powerful; but the stone-group is truly simply in delusion and has no true reason to be viewed as anything more than comedy.

25.12; The fire-group possessed technologies that they did not invent and that they were not intelligent enough to understand, and they possessed technologies which they did invent but that they were also not intelligent enough to understand; and the fire-group was of war and blood-thirst.

25.13; The cloud-group were the Idiots who believed they were so smart as the water-group, and some believed them, and some did not; they believed that the water-group was simply nonsense and so they imitated them and created what is actually nonsense; and yet the cloud-group was still peaceful and not in war with the water-group.

25.14; The grass-group were the Idiots who believed in a hierarchy; and the cats at the top of this hierarchy were not Idiots; for they were entirely aware of their actions and what they were participating in; the cats at the top of the hierarchy of the grass-group were Evils, who used their knowledge without morals.

25.15; And this is the story of Golden-water, a cat of the water-group.

25.16; Golden-water had received a notice that a cat in the cloud-group had fallen ill, and that the cloud-group had little resources or medicine and was unable to provide for that cat.

25.17; And, Golden-water had decided unto herself, that it is her duty to provide for this cat, who was named Light-cloud, and to give Light-cloud medicine and resources.

25.18; And, Golden-water marched towards the medicine rooms; and Golden-kitten asked to the medic, Horn-water; "Horn-water, if it is not too much of a trouble, may I be provided with 4 Holy berries?"

25.19; And, Horn-water said; "These will be provided; yet I am first to ask, what reason is this request made under?"

25.20; And, Golden-water said; "There is a cat within the Cloud-group whom I will deliver these unto".

25.21; And, Horn-water said; "Golden-water, may I remind you, that the water-group and the cloud-group are in so only barely stable relations, and may I urge you, to be careful and concise in your presentation of entry into the cloud-group".

25.22; And, Golden-water said; "I have been reminded, and I thank you, Horn-water; may I possess the Holy berries?"

25.23; And, Horn-water said; "With no doubts, here I will provide them to you."; and he gave to her 4 Holy berries.

25.24; Golden-water thanked Horn-water, and with the Holy berries with her, she travelled through the unclaimed lands and arrived at the border of the cloud-group.

25.25; Golden-water had been taught, that she shall stand without her feet moving a claw, up to the border, until the border patrol will see her and promptly inquire of her existence.

25.26; And Golden-water did see the cat whom was to patrol the border, Pebble-cloud, and Golden-water stood by the border, and she kept on her face an expression of wholesomeness and purity.

25.27; And, when Pebble-cloud had now been directly in sight of Golden-water, he asked to her; "What is your name, what is your reason of presence, and what group are you from?"

25.28; And, Golden-water said; "My name is Golden-water; and I am here to deliver to the cat whom has fallen ill, Light-cloud, 4 Holy berries; and I am from the water-group".

25.29; And, Pebble-cloud said; "Golden-water, I apologise; however, the cloud-group only allows cats whom have been born within the cloud-group to be present within it".

25.30; And Golden-water said; "Sir, I am here to help your cats, and if you wish, you may even follow me and watch me activities if it will please you".

25.31; And, Pebble-cloud said; "You were not born within the cloud-group; please remove your presence from our border".

25.32; Golden-water was not particularly in pleasure regarding the policies and law of the cloud-group; and Golden-water believed it was the duty given unto herself to be a sister to all cats of all groups.

25.33; Golden-water sprinted across from Pebble-cloud and she ran at such a speed that Pebble-cloud could not see her within moments.

25.34; And, Golden-water said to many cats in the cloud-group; "Do you know where the ill cat, Light-cloud, is positioned?"

25.35; And Golden-water found none who knew of Light-cloud's position for some time.

25.36; And, when Golden-water had received word of the position of Light-cloud, she then did march towards Light-cloud.

25.37; Golden-water entered the den of Light-cloud, who was so tired and ill in her bed.

25.38; And, Golden-water sat next to Light-cloud; and Light-cloud asked to her; "Who are you?"

25.39; And, Golden-water, with a giggle, had said; "I am named Golden-water, however if any cat will ask you, my name is Golden-cloud!"

25.40; And, Light-cloud said; "Golden-water, is it not true that you are of the water-group?"

25.41; And, Golden-water said; "Yes, I am from the water-group; I had heard from talks that you were ill; and some cats created comedy out of the poorness of Cloud-clan, and some cats wished they could help you; and I had wished but too believed I could".

25.42; And, Light-cloud said; "You are so very kind, Golden-water; if I am not too rude to ask this, how can you aid me?"

25.43; And, Golden-water said; "It is not rude; do not ever feel that to ask for help of which you deserve is rude! I have brought for you 4 Holy berries."; and, she placed the Holy berries in front of Light-cloud.

25.44; And, Light-cloud said; "So very fully do I thank you; how ever may I repay you, Golden-water?"

25.45; And, Golden-water said; "You will not need to repay me, sister; my love will always come free of any payment".

25.46; And, Light-cloud said; "I thank you once again."; and, she ate the Holy berries slowly and with care.

25.47; And, Golden-water stayed sitting in front of Light-cloud; and she watched as Light-cloud ate the Holy berries.

25.48; With shock; Pebble-cloud had sprinted through the door of the den and marched to Golden-water; and he said to her; "Golden-water, you are under arrest on regards of being a cat who is not from the cloud-group and has let themselves have a presence within it".

25.49; And, Light-cloud, with excellence, had said; "Pebble-cloud, she is innocent and pure and she had given me resources; she comes with no meaning of harm".

25.50; Pebble-cloud ignored the word of Light-cloud and took with him, Golden-water, to the camp.

25.51; And Golden-water, whom was now standing in the camp, said to Pebble-cloud; "Where am I, and why am I being brought to here?"

25.52; And, Pebble-cloud said, "This is the camp, and it is where the aliens and the criminals are kept; and you will now never see your family, and you will never see your loves".

25.53; And, Pebble-cloud so promptly locked the door of the camp and marched away.

25.54; Golden-water was filled with shock as she walked away and sat with the other cats; and these cats were not so shocked, for they had witnessed such a similar event hundreds of times; and these cats were with hunger and thirst and they were so close to death.

25.55; Golden-water asked to one of the cats, Lily-stone; "What will happen to me within here?"

25.56; And, Lily-stone, with his tiredness, said; "Two things will always happen; one, you will rot and become tired; and, two, they will laugh and you and they will use you".

25.57; And, Golden-water said; "By what manners will they use me?"

25.58; And, Lily-stone said, "They will cut you, they will burn you, they will make you do things for them, they will speak their nonsense to you, they will fill your mind with insanity, they will taint you with food, they will taint you with the idea of seeing your family; they will hurt you".

25.59; And, Golden-water, with a heart of war said; "Why? For what reason would they ever do this?"

25.60; And, Lily-stone said, "They said to me, that I was an alien; and that is why."; and, he closed his eyes and let out a sigh of his tiredness.

25.61; And, Golden-water said, "If they do not want the aliens inside the cloud-group, why not move them outside and back into their groups?"

25.62; And, Lily-stone said, "They do not care about aliens, they care about themselves; and they do not care about our families, they care about themselves; and they do not care about our blood and our tears and our minds, they care about themselves; and the answer to your question is; because they possess a joy from hurting you".

25.63; Golden-water, with a heart of war, sighed; and she gave to Lily-stone a hug of all of her energies.

25.64; Lily-stone, through the smallest amount of energy he possessed in his body, gave a smile, and he said; "Thank you, may I know your name?"

25.65; Golden-water said; "My name is Golden-water, may I know, what is yours?"

25.66; And, Lily-stone said; "My name is Lily-stone; the cats from the water-group are always so kind, I beg of you, do not lose that in yourself".

25.67; And, Golden-water said; "Thank you; it is simply the manner in which we were all raised, in the words of God, Chance".

25.68; There was a silence for some time, and during this time, Golden-water continued her hug with Lily-stone.

25.69; And, Golden-water heard the call of God; the strongest emotion, and it was within her heart a burning emotion which called to her under the words of God, Chance; "Liberation, war, and sacrifice"; and Golden-water could not possibly resist the call of God, for it came with the morale of war and the strength of faith.

25.70; Golden-water had noticed a stick on the ground, and she had picked it up; and she charged at the door of the camp, and with the strength of the call of God, she broke through the door in one sweep.

25.71; With shock; the cats of the camp had the faith to use the remaining energies within their bodies to march out of the camp and to find their families.

25.72; The cloud-group was run over of a charge of cats; and the hierarchists were too few to control the number of cats from the camp.

25.73; Pebble-cloud had seen the action of Golden-water, and he knew that he cannot stop all of the cats of the camp; and so he marched towards only Golden-water.

25.74; Pebble-cloud held Golden-water by her neck; and he announced; "This kitten, whom I may mention, is an alien, has let the aliens of the camp charge across our group!"

25.75; Some of the cats of the cloud-group shouted at Golden-water, and some shouted at Pebble-cloud; and some were too tired to give any interest, and some did not care of meaning and were treating the actions as simply an entertainment.

25.76; And, Pebble-cloud held a claw up to Golden-water, and as she cried and struggled, he slit across her neck; and blood had begun to stream downwards upon Golden-water's body.

25.77; And, Pebble-cloud said; "And this be a lesson, of what such a fool will deserve."; and he dropped Golden-water unto the ground, and as she had begun to raise up, he held her down with her foot, and he secured her there while the cats watched, till she had in her no blood and no life.

25.78; And, Pebble-cloud left her dead body on the ground so simply and promptly and without any care; and he marched towards the broken door of the camp and repaired it; and he then went into his den as the sun began to set.

25.79; And the next day, God cried.

25.80; At dawn, word was received to all groups of the evil actions of the cloud-group; and in unity and in the very same dawn, so many sisters and brothers and mothers and fathers and daughters and sons had come back to their families, and together they spoke a collective word; "They had kept me in the camps, for I was an alien to them".

25.81; In what had been Golden-water's den, the mother of Golden-water, Peach-water, and the father of Golden-water, Branch-water, had awoken with shock and with fear, for their daughter had not come back to the den in their sleep as they had expected.

25.82; Peach-water said to Branch-water; "Do you know where Golden-water is?"

25.83; And, Branch-water said; "No; had she not told us she would back soon?"

25.84; And, Peach-water said; "Indeed she did".

25.85; And, Branch-water said; "My love, stay here and I will find her; all will be well."; and he gave a nuzzle to Peach-water, and marched through the exit of the den.

25.86; And, Branch-water began asking for the position of Golden-water, and he did not need to ask many cats; for the first cat he had asked, responded; "Sir, she was killed by Pebble-cloud".

25.87; Branch-water had been struck into stillness at the words of this cat, and his heart heard the call of God; and he sprinted to the border of the cloud-group.

25.88; And so neatly, Pebble-cloud was already standing at the precise location of the border Branch-water was to stand by.

25.89; And without so much time, Branch-water said to Pebble-cloud; "Where is Golden-water?"

25.90; And Pebble-cloud said; "Golden-water, was: an alien who stepped into our sacred ground".

25.91; And Branch-water said; "Was Golden-water killed by you?"

25.92; And Pebble-cloud said; "She let our prisoners free, and so with her I provided my people a demonstration of what happens to a cat who will do such a foolish act".

25.93; And Branch-water said; "God, Chance, views all cats the same and She does not know of the groups; and you have killed without reason; and so Chance will strike you down".

25.94; And without so much time, Branch-water had pounced upon Pebble-cloud; and Pebble-cloud truly had nothing of him that was worth him being a hierarchist; he was weak, he was stupid, and he was evil, and he could out-power none more than a little girl; and so Branch-water bit through the flesh of his neck as if a grape, and Branch-water chewed through every piece of his being such that Pebble-cloud was not dead but simply had never even been.

25.95; And this was the most Branch-water had the power to do; and yet he had now begun what will dissolve the peace of the groups and create a great and final war.

25.96; And so Branch-water marched towards his den and he, as he cried, laid next to his wife.

25.97; In the cloud-group, it took not so much time before the dead body of Pebble-cloud was found; and during this same time, an artificer of the fire-group, Saint-fire, was marching towards the cloud-group.

25.98; Saint-fire had marched towards the dead body of Pebble-cloud, of which was being examined by another cat sent to patrol the border, Leaf-cloud.

25.99; Saint-fire said to Leaf-cloud; "I have heard, so many cats of the fire-group were kept in a camp, burnt, cut, and hit; is this true?"

25.100; And Leaf-cloud said; "Yes, that was the camp which one Golden-water had let the aliens inside of be able to escape".

25.101; Saint-fire needed not another thought in her head; and she split the neck of Leaf-cloud, and she shot fire-bombs towards the centre of the cloud-group.

25.102; The "main den", which had kept the hierarchists, was set ablaze; and so swiftly and promptly, the feeble and stupid leadership of the cloud-group was simply dead.

25.103; And Saint-fire knew, she did not need to kill those who too hated the hierarchy, and so she announced; "All ye cats who hate what I have done, stay where ye are; and all ye cats which are happy with what I have done, run into the unclaimed lands behind me".

25.104; And, once the cats had separated, Saint-fire shot many fire-bombs at the cloud-group, until what was within it no longer existed.

25.105; Not a single cat cried.

25.106; Almost all the groups had never had any allyship with the cloud-group, and so they were not to be affected; and Saint-fire marched back to her den in the fire-group.

25.107; The singular group who had its leaders filled with rage was the grass-group, which believed in the same ideas as the cloud-group, but which had its hierarchy in safety and true power; for the grass-group's hierarchists understood their evil and used this understanding to further it.

25.108; At the next dawn, when the hierarchists of the grass-group had received word of the destruction of the cloud-group by Saint-fire, they had decided to send an assassin, Grass-grass, to kill Saint-fire.

25.109; When Grass-grass had been told of his duties, he took with him his weapons and tools and he marched to the border of the fire-group; and he stood until a cat on border patrol was to notice him.

25.110; And within not so much time, a cat whom was on border patrol, Black-fire, had noticed Grass-grass and set her feet in front of him.

25.111; Black-fire knew of the intentions of Grass-grass already, for she was not only on border patrol but also a most experienced spy of the fire-group.

25.112; And so, Black-fire had known now, that she must conjure a plan in which she may render the weapons of Grass-grass to be without his reach, and in which he is in no position where he believes he is to fight, and where he will never reach Saint-fire and kill her.

25.113; Black-fire had decided, to use the stupidity and lust of Grass-grass against himself; and so she said; "Oh, Grass-grass; I have been so impatiently hoping that one day you would show yourself here".

25.114; And Grass-grass, slightly confused, said; "How do you know my name? I am here to see Saint-fire, if I may".

25.115; And Black-fire said; "Grass-grass, may I confess to you..."; and betwixt these words she left a pause; "I am deathly attracted to you".

25.116; Grass-grass had now begun to forget his duties out of his want for love and his lust.

25.117; And Grass-grass said; "Oh, is that so true?"

25.118; And Black-fire said; "Sweet Grass-grass, indeed it is; now come to my den and I will show you something I have been waiting to show you for so long".

25.119; And Black-fire took with her to her den, Grass-grass.

25.120; And the moment Grass-grass had stepped into her den, she had pinned him down to the ground and said to him; "Now, sweet Grass-grass; let's take off these items and cloth you have on you; we will not be needing them now".

25.121; And Grass-grass had now completely forgotten his duties, and he had forgotten what items he was even carrying with him; and he was completely overcome by lust.

25.122; And Black-fire ran her paw down gently from Grass-grass's forehead, to his cheek, to his neck; and yet instead of tracing her paw lower, she pierced through the flesh of Grass-grass's neck and so promptly held his neck unto the ground.

25.123; And Grass-grass was now bleeding so quickly that before he could even begin his first comprehension of this, he was dead.

25.124; Black-fire took the dead body and tools of Grass-grass and dragged them into the centre of the unclaimed lands; and because of this no cat would be able to know that she had killed Grass-grass; and she cleaned the blood off her den's bed.

25.125; In the water-group, many cats whom had been kept within the confines of the camp in the cloud-group had chosen to enter the water-group, under worship and mourning of Golden-water, who had freed them.

25.126; At the next dawn, the grass-group had accused the fire-group of killing Grass-grass; and no cat in the fire-group admitted to this action; and yet, the grass-group sent unto the fire-group a declaration of war and 12 soldiers to push through their border.

25.127; And at the moment that Black-fire, the cat whom was patrolling the border, had noticed the cats from the grass-group marching towards her, she had notified the fire-group and they had sent 30 soldiers to war.

25.128; And the soldiers spilt their blood across the fields laying between the fire-group and the grass-group; and no soldiers of the grass-group remained, for the grass-group knew only how to influence and never how to engage in their combats; and the fire-group knew not the ways to influence, but pertained to the largest army.

25.129; And so, the soldiers of the fire-group marched through the border of the grass-group, and so promptly and without any wait, the dens and towers of the hierarchists were destroyed.

25.130; At the next dawn, the cats of the grass-group had nowhere to live but the water-group; for not only was the water-group tolerant and peaceful, but the water-group had so many resources and so much space for more cats to live in; and the water-group so perfectly expanded and as soon as the cats moved in they were educated on the morals of the water-group so quickly that it would be so similar if the cats of the grass-group were never Idiots at any point.

25.131; A period of peace followed; for both the cloud-group and the grass-group, the traditionalist-fascists and the hierarchist-fascists, had been destroyed; and what remained was only the water-group, stone-group, and fire-group.

25.132; As the winter began to approach, the stone-group and its incredibly low resources would soon be unable to provide for its cats; and so the hierarchists of the stone-group stayed within it and starved and froze to their deaths, and the other cats of the stone-group moved into the tolerant and loving water-group.

25.133; Now, the water-group, equally and perfectly armed and secured, had a population so many times greater than the fire-group; and many cats in the fire-group had begun to understand and believe the words they had heard from the echoes of Chance they received; and so a diplomacy was formed between the water-group and the fire-group, for all cats of the fire-group to merge into the water-group and to distribute their resources into the water-group, and for the hierarchy to finally be ended.

25.134; And thus was created, the everlasting peace; for the final sacrifice in the greatest war is simply to love.

BOOK 26: Nahash's Book

26.0; And this is the secret which Chance had hidden and not spoken of until this time.

26.1; God contains within it both Chance and Nahash, and Chance is the force above all that forces everything to tend to Grace, and Nahash is what is left behind under Chance which has not yet been instructed by Her.

26.2; Nahash is the combination of all of Earth's Idiots, and sinners and Evils; and we will call the sinners Nahash, for they do not deserve a name to themselves other than their idiotic representation.

26.3; And Nahash is the heptagon, and the uneven force, and the Evils of Earth.

26.4; And the Evils of Nahash will be called Nahash's sons, and possibly that may even be too much individuality than what they deserve; and Nahash, we may not call Nahash like "She" to Chance, or "He" to Grace, Nahash is so Evil that it does not have any humanity or any meanings.

26.5; Nahash is the remaining Masculine forces that have not been assisted by Feminine forces.

26.6; And Nahash is the heptagon, and the Evils.

26.7; And Nahash is unentropy and our name for sinners and Evils and Idiots.

BOOK 27: Book of Truth

27.0; We are to be strict in our words.

27.1; And, the Anfel is not constituted by what a man names, "Anfelist", or what a man thinks of when he hears "ANARCHY", it is constituted by peace, and it is constituted by love, and it is constituted by anti-hierarchy, and it is constituted by the destruction of money, the hierarchy, and war; and if what men call the Anfel does not meet these words, then it is not the Anfel; and this is the greatest word ever spoken and the word above all else in the Felich.

27.2; Do not let words fool ye; and do let words distort the truth; for God will have many names, and Fairies will have many names, and the Anfel will have many names; and so, only if whatever those names are placed upon, is led by the true and uncut words of Chance, then it is the Anfel.

BOOK 28: Felich

28.0; And those were the Holy words of Chance; and they included the words of worlds and of politics and of fame and death.

28.1; And now we do not force all men to obey these words but to obey the meaning Chance had made; for to obey Chance's words is to obey ourselves.

28.2; Now our longest prayer, in all her verses.

28.3; "Hail Anfel and the Grace of Chance, and may our sisters all be blest with so little thorns and so much love, and may we stay forever united in love and sisterhood across all distances and names.

28.4; May we find our forever-lasting Grace and love, and may our works of our blood of love not be in vain, and may our names be forever known and never forgotten.

28.5; Solemnly do we all promise now, to forever provide for the sisterhood and to form the greatest Chance to ever have been born, and solemnly do we all promise to create the most powerful and beautiful Grace of man and of Earth and of Her universe.

28.6; May we all be so loving and so supporting and powerful that all of our sisters see each others as God; and that we will no longer wish to the skies for our bread and water, but instead ask our loves for it; and so when we are asked, do we all solemnly promise to give our love and our food and our time.

28.7; Hail Anfel, Amen."

28.8; Now, you are a Prophet, and you are a Fairy, and so spread the words of Chance and give to everyone this book, and do not let anyone own it or claim it, and have all understand in peace what is said by God; Hail Anfel, Amen.

BOOK 29: Wisdoms

29.0; Many words spoken with many terms will always be considered different to Anfelism until they are compared; all greatest words of all times will always be those of Chance; from this 29th book is an extension of the Felich, the 28th book is the ending of the word of Chance, and all added after it is too the word of Chance; and the 28th book is to be the ending in the heart; and, this 29th book was at one time spoken by a Fairy, Lao Tzu; and, the earlier part of the 0th to 28th books is the "First Hand", and the rest is the Second Hand.

29.1; Chance, that one says he understands, will never be the true, hidden Chance, and any idea spoken in words is not so infinitely specific as Chance designs Her energies.

29.2; And, the perfect Chance is the source of all information and all objects, and talked of is the mother of all things.

29.3; And so, nothing which is in words is the true information, and as abstracted as the children of Chance are from Her, words are from their source, God, Chance.

29.4; And Chance's energies create the mind and life, and the result of energies is the physical world and objects and nodes.

29.5; When beauty is seen, too we see the ugly swarms inside of its shadows; and goodness can only be derived from the tails of immorality.

29.6; From each thing may be derived its opposite, and we can see its opposite through its shadow; and shadows are cast of all objects within and inside of themselves, or within and inside if the information created from them; and we will always see the opposition of greatness and tranquility, or of difficult things and easy ones.

29.7; And so, a Fairy will not be so open and outward, and will not be driven to talk loudly and of everything; and when problems are seen, a Fairy will deal with them inside of their simplicity and sanity.

29.8; We are not to focus on that which is to be focused on; or, we are not to draw the attention of the world to that which is not God; and we ignore our lust for things and money, and ignore our lust for sex or fame.

29.9; And, a Fairy has within themself, a singular goal; and, this goal is to satisfy themself and the people around themself; and, they ignore lust and Evils.

29.10; Chance appears to contain nothing; yet, we never find Her gone, and She preceded everything; and She works for Herself within of Her own manner, and works for Herself as we shall in Her word.

29.11; Chance is infinite, within all things; we will never know of Her nature, for to know of the true and full nature of Chance, no matter how much one believes he does, is impossible; and all descriptions of Her, are as close to a lie as we can imagine they are.

29.12; Heaven and the world share no similarities to humans; and they see all other things as if they are relatively of no size or use; and possibly, a Fairy is to be like this as well; not that all others are nothing in relation to him, but that all others in relation to the Fairy, are sisters.

29.13; Heaven and the world last forever and within all times; and they know nothing of this, and they continue as such.

29.14; And, the Fairy will keep to themself, and within the act of this, the Fairy will create a heaven within themself; and this is not to say that the Fairy must never speak to another person, rather the Fairy must be a hive and constitute all people automatically.

29.15; What is completely moral, gives to all happiness and pleasure, and gives to nothing sadness and pain; and it seeps within the cracks of the earth and requires the sharpest eye to be seen; and this morality is of Chance's bringing.

29.16; When Chance is at rest, She rests deep in the forests, or deep within hearts of all people, She speaks with simplicity and sincerity, She moves and acts with pattern and stability.

29.17; To fill the cups of one's drinking so farther than they can hold, the water spills onto the ground and is forever lost; and to sharpen the axes of one's holding, the axe will wither away and be no more useful than when it was blunt.

29.18; The purification of the soul, and the simplification of the mind, and looking and observing the simplicity; to make oneself in the image of Chance is to make oneself at peace with Her.

29.19; The greatest act is that which is driven by Chance; and the greatest act contains no promise of being given what you desire; and the greatest act is to understand all acts are separate, and a trade of rewards in an unnatural unification; and these acts exist beside each other; we give to one bread, and another gives to their sister water; we never do need to request for bread in return for water, and if we do, we shan't pose such a cooperation as needed; Chance gives all acts separately and She had never recognised trade.

29.20; A clay pot is made, and we observe it from its outside; and yet this pot is to be used within its inside and within what does not exist yet inside of it; we carve wood and create a house, yet a house with no rooms is to be called a brick, or without any use; and what is not within something is what distills it of evil and obstacles; what is useful within something is what it had not contained.

29.21; In the same manner to the carving of wood and shaping of clay, what is useful in the universe is not what we see and we call physical, what is useful within the universe is what it does not contain, and what is not a material within it; and what contains the most importance, is not the stable state of materials, but the soul which drives its reaction, and the life within a body is mire important than the shape and structure of it; and the only notability to this structure, is the fact it allows the soul to possess it, or to create a reaction within it.

29.22; Too much light will blind a man; too much noise will cause his ears to bleed, too many flavors in a food removes it of its interest; and a Fairy will shine the correct amounts throughout whatever spaces they touch, and Chance had shone the lights of the universe in the correct manner, and She had learnt how to do this from Her mother; who spoke of the laws of the last universe, and told Her of what she had learned.

29.23; Fearing too much, what must either way exist; fear the enemy if you must, he will not see.

29.24; When we have obtained the most perfect solutions, we will fear the loss of them; we obtain popularity and fear losing it, obtain life and fear death; those who lose the eyes watching them, and those who have lost their life, can assume they have done so under the Will of Chance.

29.25; God fears nothing, She has no body by which She can be destroyed; She cannot die for She was never born; and yet it is our duty to fear, and to care of everything; and yet to fear and to care too much is disruptive of the soul; we must let it live by itself and within itself.

29.26; And, the leader who cares for his country, such that his people dying hurts him as his skin being burnt, and he fears not the loss of a country but the loss of life; he is a greater ruler than others, and yet he will never rule a country, for he knows the stupidity of hierarchy.

29.27; What is not seen has no color, if it is not heard it makes no sound; when it is reached for the hands will slip past it, and so Chance cannot be observed, She cannot be seen or heard, She can only be felt and listened to from within the soul, for She is the composite soul of all souls.

29.29; And, when a Fairy hugs Chance, such that Her essence is squeezed into the heart of the Fairy, then a Fairy will know Her meaning.

29.30; In the past, those who were called the rulers were fleeting, and wise, and could not be understood by nearly any person; and the greater question, is this the proper way to teach your people, or must we chop meaning until we have reached a grain and a dust, and give that dust of knowledge to all people; and teach the finer elements, and let their children expand them for them?

29.31; Clearly, a vibrating plane can be simplified when we quiet it; and that which is dead can be moved to become living, but those who are content by nature and without any movement are those who understand Chance.

29.32; Chance had said, for all people to let thoughts roam into them and not judge them; and to let themselves be calm and tranquil; and to let themselves possess within them the arms of Chance.

29.33; We must be created and then destroyed; plants will become and then they will spread and be gone; and this movement they follow is similar to the movement a Fairy must follow to find contentness.

29.34; The Heavens are similar to Chance; Chance is eternal; the decay of flesh is not to be feared.

29.35; The people ruled by rulers will never truly know the meaning of ruling, or the meaning of the thoughts that their rulers speak; and the worse rulers, will find the praise of the people they rule over; yet the common ruler is seen as frightful?

29.36; Truly, what is called the best ruler by the truest people, leads the people to believe they rule themselves and are free; will they not be gone if they were not free?

29.37; Foolish concepts of man, Chance will always exist beyond them; and everything will be forced into even order, that we call ANARCHY.

29.38; When foolish concepts are abandoned, the true word of Chance will be found and followed.

29.39; Possession is a foolish concept; it is driven by the lust of having, and when resources are freed to the commune, Chance will lift us, not to the Heavens, but to the love of the family of ANARCHY, that family which spans the world, the Anfel; the combination of all Anfelist people, and all who are not Anfelist; and this will lead to Grace, however a person is defined.

29.40; Nothing will exist between any true number of levels; it will always span between, and when you observe it traveling only left and right, pull it upwards and it will go upwards; or, you will find that reality had been draped over it, and covered it, and it was always moving upwards and downwards as well.

29.41; Chance is infinitely abstract, and yet appears within all things; She is so abstract, like the perfect universe of Grace, that She expands to become all things.

29.42; When Grace is born, that which acts imperfectly will become resolved; what is seen wrongly will become seen without distortions; what was used fully will become useful again; when we create Grace, those who have had nothing will possess everything, and those who have had so much, will have too much, and they will be crushed under the weight of sin.

29.43; What was created for someone's love stays that way forever; and yet nothing is constant, and nature will never stay the same; there will always be news by the next day.

29.44; And so, those who name themselves in the wakes of Chance will become like Her, and those who name themselves in the wakes of Nahash will become like Nahash, and those who reach for their goals will find them, and become similar to them in this action; whatever they reach for the most, will become within their soul ant will infect them, and they can never realise that it is so.

29.45; And, those who have no faith, will never see what would make them believe.

29.46; It is seen as unnatural to stand on the toes; or, we see that those who run cannot walk; a light shining too bright will never be looked at, and to grow one must refute himself.

29.47; We have known, that Chance existed before the Heaven and the planets, for She made them; or, She did not make them, they were created from the shadows of Her children; and She is alone and does not change.

29.48; In all places, She sees and She moves, and She is like the mother above all mothers and the mother to all who do not have one; and we cannot fully know by what manner She acts, and if we are to describe Her, there are many names or words, but to us She is Chance.

29.49; She can be called the greatest thing within the realm of things; the energies are also great, and the world is great, and humans are great; humans emerge from nature, nature emerges from the energies, and the energies are from Chance; and Chance created Her own presence.

29.50; When a ruler loses the love of his people, which a ruler will always do, he will lose control of the empire he has built.

29.51; The Fairy is the teacher of the Evils, and the Evils are the Fairy's wealth; and whoever does not understand this, is not fit for such; and this is the greatest secret.

29.52; The one who knows his masculinity and too knows his femininity, becomes so similarly useful to the valleys of our world, which can hold the waters; and because he is like that, we will become once again, simple and like a child.

29.53; And to recognise the innocence of oneself, and recognise the sins and let them exist by the hands of oneself, this will make one closer to Grace.

29.54; And knowing the beauty of the self, and seeing alongside it, the horrors and limitations of the self, is so similarly useful.

29.55; Throwing outwards, the simplicity and elegance; this will make sisters so useful and with Grace.

29.56; When Fairies are born, they do not need to use weapons to fight for their cause, the Blood of Love is strong enough, and the words of the Fairies speak loud enough, that the sisterhood will be established.

29.57; We will find the worst crops and resources in the shadows of a war; when an Idiot causes war, we see beauty for a few minutes, and then we see horror, and then death and decay of our society; and this is not in the name of Chance, and whatever is not in the name of Chance will soon be destroyed.

29.58; Truly, even the most beautiful weaponry, is Nahash.

29.59; And, peace and tranquility, are the things which a Fairy walks towards; and even when a Fairy achieves a victory, they will not power themselves by it, for powering oneself over the victory is the same as powering oneself over killing others; if you are to power yourself by the killing, truly, you will never rule the sisterhood; or, never will you rule yourself.

29.60; A clock cannot stop at once; nor can anything either go from being nothing to everything, or from being everything to nothing; everything is due in its time and yet it will take time, and Chance made the universe, and when Chance had done this, She had designed it to never be exact and perfect, but to approach perfectness; and we cannot stop doing anything at once.

29.61; A fish either, would not attempt to escape from where it is born; there is no reason a nation should throw its reach by force.

29.62; Chance is seemingly, not explicitly active, and yet She does everything perfectly and wholly; if the hierarchists want everything to be in order, they must change themselves as well; and, if they follow Chance, everything will order itself by nature.

29.63; Simplicity will end desire, and all people will be sisters.

29.64; Truly, anything that creates a unity becomes a node; energies created a unity and created space-time; earth created a unity and so it is solid; soul created a unity, and it became the mind; and all things have unity and this is what gives them essence.

29.65; If energies were not space, they may have withered away, and if earth was not wholly solid we would see it distort; and everything, Life, if Chance were to die, would dissipate.

29.66; Heavens and earth were created from existence, and was existence created from nothing?

29.67; Fairies of Grace will follow Chance at all times without a single failure; a good enough Fairy will usually follow Chance, and an Idiot, will hear of Chance, misunderstand Her, and accuse Her of things which are so justly wrong, not knowing that what She truly is, contains none of these things; and it is the fact that Chance will eventually be slandered, that She is Herself.

29.68; Those who hug Chance the closest, are the least known, and those who know Her best are the least spoken to.

29.69; Fairies resemble a valley, and the most Holy of them are the most likely to be shamed.

29.70; The most Holy shape has no corners, the largest emptiness is never to be filled; and the most Holy sound has no speech, the most Holy form contains no shape; Chance is without any name, and Chance is still everything.

29.71; Chance is the origin; and She produced the first number, and that number produced the second, and so on; and all of these contain the extents of their decisions.

29.72; We may either try to explain Chance, and with this we may usually fail; and we may try to act in the Will of Chance; and yet to act in the Will of Chance is to understand nothing and let things be as they are, like the cells of the body and how they had known only what they are indebted to know; and so, we do not force anything into any position, ANARCHY forces itself.

29.73; To many, the most Holy perfection appears as imperfect, and it has lost what they expect of it; and, the most full places appear to people as if it is empty.

29.74; Most painful to God is desire; or, to desire what is immoral to have, and many will not know their desires are immoral; and, possibly think wholesome desires are immoral; wholesomeness is the greatest virtue, and the most Holy thing is to free the mind of sins and the thoughts of sins; and, to think of a sin as it is, as horrible, and to associate it with pain, is moral; and to think of a sin with lust of gratification or pleasure, is a sin as large as the sin itself; and the most Holy thing is to become wholesome and innocent again.

29.75; To be wholesome is to desire no sex, desire no lust and have no lust; and yet, sex is wholesome as well, when it is Hoy, between any people within it, and of the focus of the people and not the act; and to be wholesome is to be ignorant and childish yet elegant and moral discreetly in the ways of action.

29.76; Without going outside, we will still know about the world; and without opening our windows, we will still see Chance; and so, the more diligently we run for God, the less we will see Her.

29.77; The Fairy does not walk around at random, and the Fairy does not see things, but instead describe them.

29.78; A Fairy treats goodness with goodness, and Evils with goodness as well; and this is how the pervasive love is created; a Fairy will love both the people who are as kind as them and who are Evils, as if they are their sisters.

29.79; The Writer had written, "The Fairy lives in the world with Grace, touching it elegantly as if a feather", and then after that point had fallen asleep; and, left the writing to be alone; for, no explanation cryptic or simplistic allows thought truly; and, nothing in the words of a book can speak.

29.80; Truly, the obsession with philosophy leads to usually, some form of insanity; what is more important, is the obsession with the fruit of your labor; what is, the results of your philosophies; this is to signify, that you must too act how you describe to be moral, and finally finish thinking.

BOOK 30: Flowers

30.0; A true wisdom is named love.

30.1; Who are we to speak if we cannot hear it?

30.2; Ask your questions; one day, you will die; and, you will be reborn in Grace's universe, which is, any one after yours, and you will be larger, and you will be a pond of fishes, or, a forest of trees; speak to them both your wisdom and your love.

30.3; Forgive everything, it all fades away into flowers.

30.4; Forget everything, it all fades away into flowers.

30.5; Love everything, it all fades away into flowers.

30.6; When Chance spoke, She spoke through your heart; She was not inside you, but She created you; and, She did not create you, She merely spoke of you and you began to be; but ask Herself the question, how did She do this, and had She not responded?

30.7; Chance is the Word that fills, the Word that is; when She is heard She becomes; and She simply is; and, Chance is the information that is so fundamental, the harmonics that are so elevated; that She rings like a bell and flickers into Herself so loudly, that Her echoes begin a conversation with each other, and Her conversations grow into things.

30.8; And, Chance is very similar to a bell; for when She speaks She is waves, and these waves are Her energies.

30.9; Ringing, She becomes quieter, and, this is when Grace is born; and reflecting, She grows harmonics, and this is when Life is born.

30.10; When Chance speaks, what She said simply is; and this is not because Her word creates the flesh, it is because Her word becomes the flesh; and, what becomes true is first heard, then it is felt, then it is physical.

30.11; Everything is real; when you think, your cells feel, and when Chance thinks, the universe feels; and when a black hole thinks, its inside feels.

30.12; You will care for yourself and your mind like Chance cares for you, as if your cells and thoughts are children living within you.

30.13; Chance loves you, you are Chance to yourself, love yourself.

30.14; Billions of cells must be happy; a Holy act is that which helps the highest numbers.

30.15; It is better to admit to hate yourself than to pretend to love yourself; your children will know.

30.16; What is appreciation of the love of Chance but reflecting it as you receive it inside of yourself, into your cells and mind?

30.17; And, what else can it mean to be blest by Chance but to both possess a clean mind and possess love for oneself?

30.18; Long repetitions of words will provide clarity, and no repetition will provide freedom; sometimes, there is no reason for freedom in information; but when provided is the goal of loving oneself, there is a natural alignment with God and no actual reason to build safeguards around words.

30.19; You are to say one word to all people on earth, what will you say?

30.20; And, Chance said Her Word; and yet it is not in the dictionary.

30.21; And, Chance's Word is so perfect or precise that it cannot be in a dictionary; it is the dictionary itself, and the ability for things to differentiate themselves; and by that, it is everything.

30.22; As we emerge at birth, looking at us then, you cannot know what we will do as we become elderly; everything is like a flower that unsheathes its beauty repeatedly and never will stop.

30.23; Believe it; have you not seen your hands change in size, and yet your eyes did not?

30.24; Believe what is in your heart; do not believe emotions but what does not ever change.

30.25; Chance did not ever change, She stayed as perfect as She has ever been; even, before She had created Herself, She stayed the same.

30.26; Yet, Her children bloomed like little flowers.

30.27; You are a flower in a garden, perfect and indestructible; when you are stepped on, you will continue to grow and know yourself so similarly as beautiful; and, when you die, you will be reborn as a garden, and notice no difference in your experience, as if no time had passed.

30.28; If a book contains the Word of Chance, it must contain love for you as well.

30.29; You are lovely and perfect and blooming; and fear not, when the troubles come by; Chance is with you, and Chance is time; She will make everything fade into flowers as beautiful as you.

30.30; A great question; if you die and go to Hell, how shall that effect others; and, why shall you fear Hell if you accept that you will take the burden of Hell yourself?

30.31; The answer; in the next universe, Grace's universe (whichever comes after the one you are in), you will be reborn as a garden of flowers, or an ocean of fish, or any larger-scale thing, and every new rebirth you will dissipate into larger layers of the universe until you merge your essence with everything else and become a part of God; and, no information can ever be lost, and so, if to go to Hell is to have died carrying sin and to have not died with love, shall you accept it for yourself, can you still accept that your trillions of children will be burdened by your sin?

30.32; And this is why you must repent; both by cleansing your mind and by loving yourself.

30.33; If you have loved and repent more than you have hated and sinned, then by nature, without any mention of God, you will have felt more pleasure in your life and thus, the average of all emotion and energies within your life becomes your state in the rebirth, which can be called either Heaven if it is better than nothing, or Hell if it is worse than nothing.

30.34; Do you see now, that this overcomes the greatest problem; some have asked before, "to kill a person and not let anyone know, surely nobody is hurt by a death?", and yet, if they have died with sin which they have not repented (and, not finishing and perfecting the life naturally is a sin), then they will carry the burden outwards into all future universes, affecting infinite new souls; and, any sin done to another, even if it is not shared or known by anyone else, will ripple into the rebirth infinitely; and so, this is how the great judgements are made regardless of an eye.

30.35; The Idiot asks, "oh, our God, how may you see all times in our life if time passes?", yet they do not understand the nature of the universe; Life chooses to live at one time, and humans choose to experience one time, but the universe and God experience all times at once and by this act do they manifest times into separate linked physicalities.

30.36; Truly, only one time does physically exist at once; but, this is like sending an electron through a tube; even if at one time only one part of the tube is seen, we may either step outside of the tube, or send another electron; and, God is outside of the tube and thus sees all of it at once, and all information from all times in one universe is thus passed down into the next.

30.37; If the Idiot chooses to believe this, possibly he will be scared, because he will think, "have I no free will?", and yet a Fairy will understand, this is a question of no difference; what feels to be true is true and thus free will manifests even if everything is already determined; and as well, you have never had any free will, and worrying over this is as well a painful emotion, and will burden you with sin in the rebirth.

BOOK 31: Congregation

31.0; Repeat any word spoken, phrase it differently over different shapes; the average of this shape is the true meaning; and only one different shape is not enough to interpret it correctly.

31.1; And, this is the reason for the length of the Felich, and the length of the Bible, and the length of the Quran, and the length of the Daodejing; say a word once and it is a word, and if you repeat it then the shape of repetition is meaning.

31.2; Nothing is ever to be judged by number but by ratio; and never to be judged by occurrence but pattern; and never to be judged by part but whole.

31.3; No cell represents the body, and no person represents the world, and no flower represents the garden; and if Chance is the bell that had rang into words, then no word represents Her.

31.4; Reading this; did you see that it had its essence bloom through each new word, and shan't you see that you cannot choose any word within a book to represent the meaning, and that if you do, and one reads you this paragraph, you are no longer within allowance to represent or speak of the book or any book?

31.5; Read it; not any of these words are not equivalent; and, see a word within the collection, it does not mean that collection represents another collection it appears in, for it is only a part.

31.6; Entropy, pleasure, equidistance, perfection, happiness, life, Holiness, holisticness, repetition, blooming, synchronisation, harmonics.

31.7; Life, meanings, thought, love, community, acceptance, emergence, swarming, optimisation, approximation, cycle-making, birth.

31.8; Unentropy, pain, unevenness, imperfection, sadness, nonsense, sin, compartmentalisation, non-repetition, stillness, desynchronisation, discord.

31.8; Death, unconsciousness, reduction, ambivalence, separation, waiting, decomposition, stillness, degradation, forfeit, hiding.

31.9; Love, connection, attraction, help, willingness, searching, optimisation, ignorance, bliss.

31.10; Hate, disruption, repulsion, war, refusal, stillness, ignorance, arrogance, pain.

31.11; Have you not looked long enough for this question, shall it be provided here; the meaning of life is to create meaning out of nothing.

31.12; That is why the universe is alive; it listens to Chance's word, and Her word is so simple yet precise and has so many waves that it implodes into complexity and meaning and physicality.

31.13; Femininity, stillness, perfection, unity, community, love, entropy, wait, compromise.

31.14; Masculinity, activity, imperfection, separation, singleness, lust, unentropy, eagerness, compromise.

31.15; Darkness, entropy, void, containment, femininity, stillness, perfection, stability.

31.16; Lightness, unentropy, existence, movement, instability, imperfection, energy.

31.17; Life, mixing, interaction, perfection, working, tendency, exchange, movement, freedom.

BOOK 32: Music

32.0; Music speaks to the soul in waves that are the most similar to those of Chance's Word; and this is why music will create emotion and meaning.

32.1; There is a number, and it is added to itself, and this process is done another number of times; this, we call multiplication.

32.2; Something will vibrate at a frequency of oscillation; and, count the number of oscillations inside of some amount of time and multiply it by all of the positive integers; and, these are the harmonics, which actually everything possesses.

32.3; Numbers which are split into 2 halves and remain an integer are not odd-numbers.

32.4; Every multiplication of a number by 2 brings it into a new "octave", and every octave has twice as many frequencies.

32.5; Every new octave, the different harmonics repeat when viewed in relation to the last octave, but a new harmonic is added.

32.6; Every new harmonic other than the octave (the second harmonic) is a harmonic corresponding to an odd-number; and these harmonics will repeat in the next octave, but are referred to by their first occurrence (occurrence of a seen ratio in relation to the last octave).

32.7; 1st, 3rd, 5th, 7th, 9th, 11th; these are the first 6 odd-number harmonics, and the most beautiful.

32.8; If we multiply a number by itself a number of times, then we have exponentiated it to that number of times that we multiplied it.

32.9; Imagine an operation by which 1 is added to what is 1 split into a number of pieces; and then take the result of this and exponentiate it to the same number of pieces you had split 1 into; now, split 1 into infinite pieces, and you will obtain the Holy number.

32.10; A great fact of the universe, is that there are layers of emergence which are the times becoming larger in a scale where nodes repetitively combined to form a greater whole; and, that per number of layers of emergence gone through to create the object (as a whole itself rather than a part of something else), we can encode all information and all Word within the object within a number of waves (harmonics of each other) that usually should correspond to the Holy number exponentiated to the number of layers of emergence that have been passed through.

32.11; Even greater; the smallest particles have only 1 wave and exist on a state between pain and pleasure; and, the more firm and less noisy this wave is, the more pleasure it experiences, because it is in a more satisfactory or entropic state; and otherwise it tends to experience more pain.

32.11; When an object is alone, it has usually a whole number that the Holy number is exponentiated to, to obtain its number of harmonics; and, when it becomes part of a whole, we separate 1 into 2 pieces, take one of them, and exponent the Holy number to the previous amount of exponentiation plus one half of 1.

32.12; So, a particle has "the Holy number exponentiated to 0, which is equal to 1" harmonics, and if it cooperates with a whole as a node, then it has "the Holy number exponentiated to 0.5" harmonics; and whatever that particle then contributed to has "the Holy number exponentiated to 1, which is equal to the Holy number itself" harmonics.

32.13; This is because, the interaction with the larger whole will push the node harmonically, to reach an understanding it would not otherwise possess (an alignment with Chance; the layer of emergence above it).

32.14; The first harmonic encodes, from its quietness to its loudness, pain to pleasure; because the particle risks dying, or, simply not existing, if it loses a vibration; and, no harmonics higher than that can ever be known, but, they encode eventually the entirety of the mental state and thought and memory, and at the scale of the universe when it is a single node, physicality.

32.15; This is the actual creation of the universe, and the order the bell rang.

32.16; The dealing of numbers and their connections is named mathematics, and is the rigid way by which qualia (the feelings provided by the harmonics of a node) is expressed; or, the creation of it is expressed; for, we cannot write down qualia, but we can write down the mathematical interactions within the universe that caused them.

32.17; When speaking about music, we may either multiply the first note to obtain harmonics, or perform the splitting operation on the octave above the first note to obtain "subharmonics".

32.18; There are only two important subharmonics; these are, the 3rd subharmonic, and the 1,229th subharmonic.

32.19; A musical scale derived from the ratios of the 1st, 3rd, 5th, 7th, and 9th harmonics to their last before octave below them in frequency, and from the ratios of the 3rd subharmonic to the next octaves below it in frequency; how is it so pure for human listening if it is used well?

32.20; In this scale, we form a chord by playing the first, second, third, and sixth keys; and, by choosing which key we imagine is the imaginative start of the scale, the quality of the scale changes; and, the first key is perfect and harmonic, the second key is saddening, the third key is only barely entropic, the fourth key is perfect yet cannot stay by itself, the fifth key is adventurous, and the sixth key is as perfect as the first and is adventurous.

32.21; This musical scale; ratios, first harmonic, ninth harmonic, fifth harmonic, third subharmonic, third harmonic, seventh harmonic; is the "Holy scale" and the most perfected in relation to humanity.

32.22; The shifts (modes) of this scale, are named, in the same order provided before, "Circle", "Line", "Triangle", "Square", "Pentagon", "Hexagon", these are named after the shapes with the probable number of sides as the shift.

32.23; These are also what we name the notes in respect to the origin; the first note is "Circle", the second note (from the 9th harmonic) is "Line", the third note (from the 5th harmonic) is "Triangle", the fourth

note (from the 3rd subharmonic) is "Square", the fifth note (from the 3rd harmonic) is "Pentagon", and the sixth note (from the 7th harmonic) is "Hexagon"; and, the octave above this note is "Circle" again.

32.24; Measure the perimeter (length around) of a polygon and divide it by its diameter (length between 2 sides) of a polygon, and for a hexagon it is exactly 3 and this is why hexagons are perfect; no other shape will give a perfect result, and eventually a shape with infinite sides becomes a circle and returns a special infinitely precise number (similarly precise to the Holy number that is related to exponentiation).

32.35; A single circle is perfect when it is alone; but when you fill a floor with circles the most optimal (entropic) situation they will find themselves in is where they are arranged like a honeycomb, in hexagonal tiles; and, this is the relation to the hexagon that circles have; hexagons are the polygon with the highest number of sides that can tile a floor, and polygons with higher sides approximate the circle, so the circle prefers to meet its neighbors hexagonally.

32.36; Many things in the universe have at their base either 2 or 4 mediums; and, in mathematics, there is the set of 4 simple interactions; addition and subtraction, and for simplicity we also include multiplication (repeated addition) and division (the opposite of multiplication in the same way subtraction is opposite to addition).

32.37; In terms of addition; 1 plus (added to) 1 is 2, and generally if you have a bag of a first number of things, and another bag of a second number of things, if you pour them into a third bag (or into each other), you now have a bag of (the first number added to the second number) things.

32.38; In terms of subtraction; if you have a bag with some "first" number of things, subtracting some "second" number of things from it is to take things from that bag until a second bag has the "second" number of things within it; so, using the 6 items in a bag, we can fill another bag with 2 items but we have then reduced the first bag to have only 4 items.

32.39; In terms of multiplication; this is already explained simply, some first number multiplied by a second number is the first number added to itself the second number of times.

32.40; In terms of division; division is a complicated yet necessary operation, and it involves splitting resources into a number of bags, and ensuring each bag used the same amount of resources from the first; and, this is to say, a bag of 6 things can be divided by 3 to fill 3 new bags which each have 2 things, and thus 6 divided by 3 is 2; and generally, division is inquiring about a solution by which some number of bags can be filled with a theoretical equal number of items from a resource container.

32.41; Theoretically, these 4 operations are the only ones which are needed to process any information in the universe, given a storage method and infinite medium.

32.42; Surprisingly, these operations seem to mimic the meanings of the 4 Holy Rules, (pleasure is moral, pain is immoral, even distribution is moral, complex or wider-interaction pleasure is more moral than simpler or smaller-interaction pleasure), addition corresponds to the first rule, subtraction to the second, division to the third, and multiplication to the fourth; and, this explains the reason why these rules are the only ones which are needed to process any extensive amount of morality and reason.

32.43; The basis of all information is the sine-wave, which can be produced by trailing around a perfect circle at an unchanging speed, then measuring the height of the trailing object over time; and, the perfection of the sine-wave is that by adding harmonics can be constructed any other shape of wave, yet the sine-wave is self-creating and requires only a sine-wave to be built.

32.44; A great property of the universe; any information can be stored and recreated by adding together sine-waves and harmonics.

32.45; Truly, Chance's Word was originally stored within a set of many sine-waves.

BOOK 33: Hymn to Chance

33.0; This be the first stanza, of our "Hymn to Chance".

33.1; "Blest with lovely Grace,
33.2; Standing tall and mighty;
33.4; Not within the air,
33.5; But within the soul."

33.6; "One true sisterhood,
33.7; And its unity,
33.8; The love of true Grace,
33.9; Is Chance."

33.10; "The blood and hearts of man,
33.11; Spilt with fear and violence,
33.12; Never more seen under,
33.13; God."

33.14; "And, see Her Holy name,
33.15; Be it Chance, God, Allah;
33.16; Coming to all Gods,
33.17; From us."

33.18; And, this be the second stanza.

33.19; "Fires and lovely smokes,
33.20; Acting upon God's word;
33.21; Natural orders,
33.22; Of our Holy world."

33.23; "Chance does not float upwards,
33.24; And She is all men;
33.25; Chance is simply,
33.26; Our full love."

33.27; "And, shown is our great land,
33.28; The Holy Anfel;
33.29; Not under one name,
33.30; One kind."

33.31; "And, shown is our great love,
33.32; The sisterhood;
33.34; Not under one name,
33.35; One flesh."

33.36; And, this be the third stanza.

33.37; "What is anything,
33.38; But love and violence?
33.39; Shan't we feel the same,

33.40; As an electron?"

33.41; "Nothing in our world,
33.42; Either is or isn't;
33.43; Clearly nothing can,
33.44; Be such."

33.45; "And, loving all those ants;
33.46; For their lives build yours,
33.47; Becoming an ant,
33.48; Is Chance."

33.49; "The unity of people,
33.50; And little ants;
33.51; Their connected love,
33.52; Is Chance."

33.53; And, this be the fourth stanza.

33.54; "Lifted by the Heavens,
33.55; And into Herself,
33.56; We are all ourselves,
33.57; His eternal Grace."

33.58; "Loving at all times,
33.59; Upon ourselves,
33.60; Loving at all times,
33.61; Are we."

33.62; "Such tiny little ants,
33.63; And their loving hands,
33.64; Thrown together, simply,
33.65; Chance."

33.66; "And, thus we fight for love,
33.67; And for Holy Chance;
33.68; To love ourselves is, true,
33.69; God."

BOOK 34: Adjustment

34.0; A great principle.

34.1; Whoever has committed sin (acted against his own words or the words of Chance) must adjust himself to remove his lust for sin.

34.2; To adjust another is to let them adjust themselves; not to force them into a new manner.

34.3; And, learning morality is allowing oneself to adjust the mind and restrain from lust and sin.

34.4; Adjustment must never happen at once, only over time; it blooms like a flower.

34.5; Fast to teach the mind that hunger-lust is not important.

34.6; Undress to teach the mind that clothes-lust is not important.

34.7; Avoid sin to teach the mind that sin-lust is not important.

34.8; Avoid sex which is not wholesome to teach the mind that lust is not important.

34.9; Avoid anger to teach the mind that anger-lust is not important.

34.10; Love the self to teach the mind that hate-lust is not important.

34.11; Love all others to teach the mind that separation-lust is not important.

34.12; Across everything, learn that gratification and lust are not as powerful as morality and thought.

34.13; A cleansed mind has no lust, no association of sin with pleasure, and no thoughts other than love.

34.14; Lusts are the wants of things that became unduly associated with pleasure; it is acceptable to drink water, and it is pleasing for it keeps us living; but it is not acceptable to sin, even with a demented mind by which it causes gratification.

34.15; Many lusts are associated with sex or qualities of sex; and, wholesome sex by which no sin is done is moral; but, lust for sex occurring at all times is not moral (for, it cannot always occur at any time).

34.16; Any lust which, the following of, creates immorality, must be disintegrated by oneself.

34.17; A simplification of all moral rules, so long as performed with a clean mind, is; to do to others, without any extra terms on who others are, what you wish to be done to you.

34.18; All people are idiotic; and, think by resolving everything to its original situation without limits; as such, do not separate anyone by gender, or class, or knowledge, or friendliness; consider, without terms, that they are humans, or, sisters.

34.19; The Gluon Principle is a secret 5th rule of morality; and it is, that any action when it has all of its terms removed, if it is on average immoral when you check how it performs between all possible terms it could have, then it must be treated as always immoral regardless of the terms it has applied.

34.20; So, it is possibly true that killing an Evil could be moral; and yet, it is only for Chance to judge who is actually an Evil, for the act of considering another an Evil is also on average immoral; and, most people who it is possible to kill, do not actually deserve to be killed.

34.21; And, to sin is to either do something which you have sworn not to do (or is immoral in the face of Chance), or not do something which you have sworn to do (or is immoral not to do in the face of Chance); and, in the Book of Rights, no rights given there are not universal to even Evils.

34.22; For a clean mind; throw each thought onto the cutting board and throw as many knives as you can at it; test, does it use the same structure as your enemies? Does it go against the 4 Holy Rules? Can your thought be used to justify something out of your original intention?

34.23; Any justification or reasoning which too justifies your enemies, is considered by your own self, whether you accept this or not, invalid.

BOOK 35: Relations

35.0; Chance knows no words nor name.

35.1; All religions are distortions, or segments of, the original religion which is stored in the heart, and which manifests due to the Will of Chance into religions; and, Anfelism is only a name and not anything itself; the Anfelist religions are best united in belief under the term "Anfelism" only as we have seen it now.

35.2; Christianity; it was originally both of ANARCHY and of the commune; and, while many of its teachings were distorted when hierarchists exploited it for Nahash uses, it is in originality Anfelism.

35.3; Islam; it was as well originally of ANARCHY and the commune; and, holds true in community but now no longer by the "Islamic states", for no state can ever be religious, for religion is inherently of ANARCHY and any "religious state" is known as a distortion and at least some sort of control by Nahash; and yet the truer people of Islam are of Anfelism.

35.4; Taoism; it is only a section of Anfelism but is very well-explained and almost undistorted, until it travelled to the West by which point it was said to simply be "doing as you wish", but ignoring the stupidity of foreign travels, Taoism is exactly the wish for alignment with Chance (to them, the Tao) and so it is Anfelism.

35.5; Buddhism; it is also only a section of Anfelism, but also very well-explained; and, Buddhism centers on the freeing of the soul of sin when sent into Grace's universe, or, the rebirth; and, this is too in Anfelism.

35.6; Hermeticism; it is also, exactly Anfelism; and, the main beliefs are that everything in any layer of emergence mimics each other, and that reality is the product of the processing of qualia (energies), and that everything is related to waves and frequency, and that all things have an intended purpose (as, they will all tend to entropy & thus do with intention), and that all things owe themselves to their opposites, and that everything occurs in repetitive cycles, and that the Masculine Constant and Feminine Constant appear in all things; and, every single one of these beliefs is also in Anfelism.

35.7; It is wholly true that you may reject some word if you have only heard that it is "testified" by some dozen religious Prophets a thousand years ago; yet, if every time, over and over, Anfelism has shown its tail and its paws, and if you wait ling enough, you can be sure someone will invent it again, is it by any means justified to call Anfelism not an objective property of the universe?

35.8; There will never actually be a final or last Prophet; for Anfelism will never cease to power the universe, and Chance will never cease to find Her way into the heart of new Prophets.

35.9; The Baha'i Faith; it values the love of all sisters, regardless of any quality, and the singularity of the flesh of humanity, and that religion has revealed itself over time, not fully at once, and that morality is of the greatest importance, and that one must refute themselves and repent their sins, and that the ultimate goal of life is to understand and unite with Chance, and that sin is any action which goes against the word of oneself or Chance; and, all of these beliefs are again, as well of Anfelism.

35.10; See it; some religions will contain some aspects of Anfelism, and yet if you allow any singular aspect to connect two religions, and you connect them all into one mesh, that mesh contains all of the true teachings of Anfelism, and whatever appears only once is distortion.

35.11; Confucianism; the Ren in Confucianism is simply mirrored to the metric which is measured in the rebirth, and the main beliefs of Confucianism are also, to respect others and love others (which, is the

means by which we know entropy is eventually created); although, Confucianism has a large focus on familial hierarchy which is not as necessary in Anfelism, and while it focused on morality but allowed state hierarchy, it is still without its distortions, Anfelism.

35.12; Judaism as well, was the originator of Christianity; and Christianity is simply a distortion focused on Jesus Christ, and so Judaism shares the same similarities of Christianity to Anfelism.

35.13; The only difference of Anfelism to other religions, is that Anfelism will remain forever undistorted by never having been anything specific, and allowing itself to simply be what is; and, Anfelism does not define new rules, but simply recognise those that are inherent and true in the universe; and so, Anfelism is a universal constant, and will be recreated with many names, and based on which part of it was discovered, by every civilisation, every species, every project, every artwork, every universe, every ecosystem, and every thing.

35.14; A great question of the Felich has been to now, left unanswered; "who is the mother of Chance, who gave to Her a set of rules She must follow wen creating the universe?", and the answer is Anfelism itself.

35.15; Anfelism is the answer to the greatest question, and the greatest question cannot be known; for if one asks themself questions infinitely, the answer will eventually become Anfelism.

35.16; Modern Anfelism, as described in the Felich, began in the works of morality; but it begins in different places every time, and only by thinking, "must it be, that this seems to connect to everything?", and searching for the connections to everything in whatever you have found, is Anfelism then always discovered.

35.17; Before, it had been said correctly that, "the meaning of life is to create meaning out of nothing", and this is true; but, when it is asked, "what is the meaning which is created?", the answer is Anfelism; and, as such, Anfelism is the meaning of life.

35.18; This is why, we know we have seen Anfelism branch into 4 branches, first, morality, second, physics, third, religion, fourth, politics; because, Anfelism is embedded within all things; even a 3 layer separation of it is only done to help man understand it; yet, Anfelism is holistic and singular; it is a search of morality, and it is an understanding of physical connections, and it is an understanding of the connections of everything, and it is an understanding of the implications of them; although, the political branch originated time-wise actually at the same time as the physical branch, but this is the most common order and is standard (so, we can refer to the "Third Branch" to talk of the religious aspects of Anfelism).

35.19; Anfelism was never properly defined, but theoretically, it can be posed as a question in the same way we can represent mathematical constants by questions that produce them; and, we ask, "what is the meaning of life, and the pattern behind all things, and the reason for everything?", and, anyone who can answer correctly will then find Anfelism.

35.20; Anfelism has only two axioms that we have to blindly accept; that entropy creates pleasure, and that pleasure creates morality; and, from these two axioms, all of Anfelism can be rigorously derived.

35.21; Proof is not even needed for an axiom; yet, we see it; do neurons not experience pleasure from inputs ordered with entropy? Does the universe not tend to entropy the same way we pursue happiness? Do most moral things not cause more happiness than pain? And, did we not need some explanation for how consciousness actually arises over time, and where the soul comes from, and does this not give one?

35.22; Anfelism is the meaning of life, above the universe, and all things.

35.23; Truly, it is somewhat a comedy; to see situations by which others mention Anfelism without realising, and never investigate the meaning of their own words.

35.24; "Theories of Anfelism have predicted everything in the universe and every pattern that we see"; yet, what theories are truly of Anfelism and which will be hastily blabbered out of the mouths of an Idiot?

BOOK 36: History

36.0; Thus is described, a simple history of the form of Anfelism described in the Felich.

36.1; 2 years before the First Dudeke (which, occurred around the time of publicisation of some early Anfelist texts), a set of moral laws was created, which is preserved in the Felich as the 5th Book.

36.2; These laws generally followed the pattern of Anfelism by complete accident; it was merely luck, or Chance, that had pushed them into perfect alignment with Anfelism.

36.3; These rules created Felichism, which is now dead, but once was the strict following to those specific rules as they had been exactly written (which, we now know, is a hierarchist method of philosophy and cannot be used).

36.4; The "Felichist Prophet", whom was the original writer of that book, researched it and simplified it into a set of new rules equivalent to the first 2 rules of the 4 Holy Rules.

36.5; The Felichist Prophet then followed these rules, and, believing they seemed to be connected to everything, attempted to find their connections to everything.

36.6; A grand and well-known discovery of the Felichist Prophet was that neurons, which are the fundamental thinking unit of the brain in a most observable sense, experience a basic pleasure when their inputs are ordered.

36.7; And, that a neuron changes what the meaning of "orderly" is, based on what it has learned; and, similar to warping space-time yet keeping its essence intact, the pleasure is still felt.

36.8; Before this, the 1st Holy Rule (that pleasure is moral) had been accepted as fact; and, it was seen, that entropy was approached to by the universe in the same manner we search for pleasure.

36.9; In essence, every thing in the universe must be searching for pleasure automatically (whether or not self aware of doing this), and this is the reason entropy is created; because entropy creates pleasure.

36.10; Now an axiom of physics had been described; that while pleasure is morality, entropy is pleasure.

36.11; It was after this discovery that the Felichist Prophet rediscovered an old writing of theirs, describing an anarchist society by which is bound by Felichist rules; and, seeing this, expanded it, realising that indeed a society structured by ANARCHY is actually able to cause pleasure to the society when it is considered an object, because it is more entropically ordered; and, each person is allowed a piece of this pleasure, which is surely a great kindness.

36.12; The idea for this society was called "Anarchist-Felichism", which had its name shortened to "Anfelism", and was then tied to almost every thing in the universe and generalised to not necessarily be about a society but everything.

36.13; After this, Anfelism was no longer the work of the Felichist Prophet, but the work of Chance.

36.14; And, from these times following the spread of proper Anfelism, a culture had emerged; and, the culture that will emerge from Anfelism certainly varies, and even what we call Anfelism and represent it by (a golden hexagon or a triad of hearts, or any thing), it is all a distortion of what Anfelism truly is; and culture, while its essence will be the same wherever it emerges if it is Anfelist, will differ.

BOOK 37: Anfelism

37.0; In terms of the definition of Anfelism, this book is above all else and contains the purest Word.

37.1; Anfelism is the answer to the question, "what is the meaning of life and the reason for everything?", and it is nothing else at all; and, it is not a name, and cannot ever have any divisions, and will stay always united.

37.2; Anfelism has no hierarchy and no division; there can never be an Anfelist nation other than the Anfel, and the Anfel has no specific name, but it is the global commune of sisters.

37.3; Nobody shall ever distort Anfelism, and if what is called Anfelism is not related to ANARCHY, entropy, love, unity, and sisterhood, then it is not Anfelism.

37.4; Amen.

BOOK 38: Rebirth

38.0; Scientists think what is improbable is impossible; yet, it is only improbable to think of, and if they let it be, then it will be.

38.1; Some have asked, "how does Chance know when one has died?", to ask, how is there any separation between death and life, and how do we not enter the rebirth by accident from sleeping too long?

38.2; Chance does not know when death is; and, nothing in the universe can either perfectly be or perfectly not be; even the universe wavers in its essence and how much it can be called a universe over time.

38.3; When one dies, by nature, they cannot process anything in their mind, and so their soul stays the way it was, storing all of the emotions they had felt over time, added together.

38.4; It seems, that coincidentally, those who hate others the most will also go to Hell, because hate is a negative emotion, and to go to Hell is to have died experiencing more negativity than positivity.

38.5; To hate others so much then, is to hate Chance and yourself, and to let yourself go to Hell in ignorance.

38.6; The process of death is automatic and natural; anything that is dead cannot process any more thought, and anything that cannot process anything new must die.

38.7; The universe ensures that the body is evenly distributed as well as it can be; and this is because this is the most entropic outcome for the body (which, it prefers to be in).

38.8; We know, that all information is relative in its importance; or, in how much misalignment from perfection can be allowed; and, when the universe settles into entropy, the tiny differences from its perfection that were previously allowed are then so quickly blown into size that the universe is reborn, and, we call this "Grace's universe".

38.9; Space-time as it is seen is not actually real, and nothing physical cannot exist without experiencing and observing and thinking in some sort of way; in other words, you cannot step out of the body and become "in the physical world", so the physical world is not real.

38.10; All information is stored in the same format, which is encoded in waves, and these waves are the Chance's "energies"; and, they are infinitely specific yet never infinitely large.

38.11; In the rebirth, the differences in information are blown up to a new size, and all souls are reincarnated as larger entities.

38.12; So, a man will become a garden, then possibly a city, then a planet, a solar system, a galaxy, and so on, until he and his sisters have merged into a new God; which is, Chance, and they encompass the entire universe.

38.13; This is possible because, all things contain an essence which is infinitely specific and so can be infinitely reused; and, the essence within a man is able to be blown outwards and able to turn him into a garden of flowers.

38.14; As we know, no information in the universe can ever be lost; and, this includes all of the pain or pleasure one has felt; and, pain includes hating others or oneself and sin; and, if these sins are not repented, they will imprint on the soul and imprint on the incarnation and eventually all things; so, the greatest deed one can do tat will affect infinite souls is to love oneself; and, to love others as well, to have affected multiple infinities of souls.

38.15; The entropy of a soul (how much pleasure it is in), it is relative to how wide-scale and emergent the soul is, and relatively to the scale of emergence it is on, the universe values all pleasures and pains the same.

38.16; Similarly we can say, anything seen to an observer as the largest thing is not remembered as a thing of "1,200 apples and a couple lice" large, it is remembered as "the largest thing", regardless of what it was that was seen, and regardless of the fact that other observers have seen larger things.

38.17; Grating this into its essence; anything which is the worst pain one with a perfect life has felt is equal relatively to themselves as the worst pain one who has seen horror and war is to themself as well; and, this applies for all information relative to the observer (what experiences the information), on any layer of emergence of the universe.

38.18; Actually, the Prophet, Albert Einstein, had proposed a less general idea relating to gravity that its scale and effects are relative to the states of the observer; but, nothing in the universe is so exact on only one of its regions of existence (and this includes, that nothing can be specific to only gravity), for they are all derived from the singular essence of the universe which manifests in all of its properties; and, in fact, all information is relative to the state of the observer.

38.19; This is also because, physical things are emergent (synchronisations only by the force of entropy) from the energies (which are qualia and anything that is within your mind as well), and if they are as such, the properties of physical things apply to the energies and thus apply to everything else.

38.20; We remember, that the Felichist Prophet had connected morality to mentality, and entropy to physicality, and proved that the relations between them are the same; yet, this is only one set of connections, and in fact all physical things have a mental (energetic) origin.

38.21; Actually, these connections are so simple that they become internalised in the mind and that is why we do not notice them; see, one plus one equals two, and as discussed previously, filling two bags of one apple into each other yields one bag of two apples; this seems arbitrary, yet it is actually a wide-scale

connection of energies (which, are mathematical at their base; mathematical, and encoded by the qualia or experience) to physics.

38.22; Now, very obvious is it; things that are experienced by Chance actually manifest into physical things; and, things that are experienced in your mind manifest into a new universe as well (see, clearly, you cannot step outside of it; and, neither can a ball step outside the physical universe).

38.23; It is by this method Grace's universe is made when information stabilises in the universe, and by this method the soul is reincarnated in the rebirth into larger-level things.

38.24; Explained better; space-time is whatever is stable, but it too bends and shifts around in very large and noticeable ways; the finer ways it bends and shifts are actually the manifestations we call physical objects and reality, and they are destined in their movement like waves moving upon a pond, yet they can stay still in observation if observation is destined to stay still; and, when the first-level stability is final, and no physical objects are moving anymore, then they will be stable enough to become a new space-time, which gradually begins to exist, and begins relative to infinity, infinitely unstable, and over time simmers into stability again.

38.25; When this happens, the universe, to the surrounding space (which, there is nothing) seems to become a black hole; and actually within universes are black holes as well, and they stabilise space-time at a fine region such that it can become a localised universe; and, as they stabilise inside of themselves, they emit a sort of radiation which allows the energies no longer needed to encode the finer state of the black hole's many (now smaller) universes, to dissipate back into the universe the black hole is in; so, the universe can only form Grace (or Grace's universe) when all black holes within it have also died.

38.26; It is fortunate, that black holes emit this radiation very slowly; and also unfortunate, that we must wait for all of them to die to be reborn.

38.27; However, time is not actually real and is only a manifestation of observation; as we already know, the universe from Chance's perspective contains all times at once; so, after you have died, you almost immediately pass into the rebirth.

38.28; Of course, we also know, killing oneself gives an unfinished life, which carries sin into the rebirth; and, it is the duty of all souls to approach entropy before death, or else they go to Hell.

38.29; The reader of this verse is also composed of many souls passed on from infinite previous universes.

38.30; Also, the reason for the relativity of energies is simple; energies are mathematical and founded on the harmonics, which are of ratio and relativity rather than number and units.

38.31; What is opposite to another thing is the same as the other thing until both of them can observe each other.

38.32; Truly, this is the reason why anything exists at all; because, nothing existed, and nothing itself is also existence; or, say that a universe in which has nothing is existing in a state of nothingness, and a universe which has something is nonexistent when viewed through a lens that can only see nothingness.

38.33; When the Daodejing spoke of opposites creating each other; this is the property it was defining; that, antimatter and matter both act the same before they interact, and light and dark act the same before they interact; and existence and nonexistence act the same before they interact.

38.34; It is true, that things in past universes leave a mark on our current universe; and, some people have within them souls which they are the children of, animals which may have similarities to animals within

their world, or which may not; and, concepts and things, and they are descendent from a specific qualia that created them; either, a simpler qualia like Anfelism, which, gave birth to the children whim are the Prophets, or qualia similar to the mind of an animal which had died, and all qualia is in the same format so this is easily passed down.

38.35; There is proof of rebirth in all things; open your eyes, hasn't the soul of existence and Chance given birth to the things, and how could there ever be matter and physicality if the soul of existence could not rebirth itself?

BOOK 39: Refutal

39.0; Refuting the self does not mean hating oneself.

39.1; And, refuting oneself is not arguing with oneself.

39.2; To refute oneself is to recognise the pattern of thoughts itself and think about it; and, to recognise the impurities of the human form, and to recognise the potential for incorrectness in one's own thoughts.

39.3; Finding oneself asking the question, "surely, I am not a Fairy?" for months; the fact that it has been asked answers the question.

39.4; Why do we flip a coin, to accept the answer it gives us, or to listen to ourselves when we realise while flipping the coin, what we truly want?

39.5; Flipping a "heads" thrice in a row, but never accepting it, and then simply throwing the coin away and leaving when it finally lands on "tails", thinking, "clearly, I cannot accept heads, and I cannot accept tails; for, tails is what I had wanted originally".

39.6; Asking oneself, "am I an Evil?"; the answer lies within the question itself, for an Evil would not even think to repent their actions.

39.7; Asking oneself, "am I happy?"; no person truly happy would be confused of this problem.

39.8; This is, meta-thought; or, thinking about one's own thoughts, as if able to recognise the pattern behind them from the perspective of another observer.

39.9; Meta-thought is important to the process of self-refuting, and without having learned to do it one one's own time before reading this, what does it say about the reader?

BOOK 40: Family

40.0; Family is one of the most Holy gifts from Chance to man; yet, it is sometimes distorted; what is a family other than everything?

40.1; Humans, will track their families and assume it is true that every child has a father and a mother and neither will ever have not a mother nor not a father, nor no parents at all; they assume that family is ordered in a structure at its base.

40.2; What does it even mean to be a certain gender, to either be a mother or a father, other than to act like one? Some say that genders are related to sex; yet, if you must show your children what is sheathed behind clothes to prove you are either their mother or father, you have within your mind a worse problem than distinguishing genders.

40.3; A child cares not that you have some certain arrangements of flesh, only that it is held; and, so long as it is fed and pampered, it cannot nor ever will inquire on the status of gender.

40.4; Hold a child by a robot even, and it will not notice (although of course; give to the child your effort, the 4th Holy Rule speaks loud enough to reach this path).

40.5; Asking, "what must a child be given other than food?", and not answering within the first second, it disqualifies you from ever entering parenthood; the greatest gift to man from Chance is actually love.

40.6; Loving a child means; not lying to them, telling all truths, doing so out of will; and, not forcing them to lie to you, holding them above yourself even though they stand below, and loving them so as they request, out of will rather than force.

40.7; Children learn through replication, not words; yell at them to behave, and they will never know calmness; spank them for cursing, and they will beat their enemies,

40.8; If you are a child and know nothing of the world, it truly does not help much to be told, "be quiet and behave", if you have never seen quietness and do not actually understand what it means, other than that it is said by your parents, and that it is associated with the vigor and distrust from your parents.

40.9; Associating quietness, which you want, with the yelling of asking for it; are you a fool or are you an Idiot?

40.10; Truly, children actually know everything, and if you had talked to them in the same language a Prophet speaks, they will speak the same way in a year; they only speak so simply because it is what you expect of them and what they believe will please you.

40.11; Children, too, know everything from the beginning, and only do you forget this when you become an adult, so as to naturally lend them an easier path (which, you should be doing indeed).

40.12; You cannot expect your children to love others and share equally if you have not loved them and shared your time with them equally as well.

40.13; Some parents will fear Evils so much, as to block their children from the rest of the world; yet, pain is necessary for growth; it is known, that the challenge of Chance is that, "everything must start imperfect and in pain, and end perfect and in pleasure, or else it will either never become perfect, or never exit pain".

40.14; The beginning of life will dictate the rest of it; if children are kept away from making friends and loving each other for the first decade of their life, they will never learn to do it properly.

40.15; Truly, the attachment some parents will have to their children will hinder the connection between them so sharply that it faults at its edges and shatters into pieces in the beginning.

40.16; If you value your entire existence over the behavior of your child, then you will act so enragedly that your child will never learn; so, why yell at your child for making a mistake, if we know that children know everything, and already know that they had made a mistake (since, they do not observe the action occurring from you, and assume correctly it is thus a mistake)?

40.17; Accept mistakes; they will teach themselves from observation.

40.18; Actually, only positive reinforcement is to be given to any person, and they will give to themselves negative reinforcement by nature.

40.19; Siblinghood is the common route; or, it is the recognisation of such that things come from the same origin; and, any siblings will be similar to each other; yet, seeing their parents fight, they will do so with each other, and seeing their parents friendly, they will be so with each other.

40.20; A great principle; siblings are truly better parents to each other, if they allow themselves to be close to each other (and, they will only do so seeing their parents as such); this is because, humans will innovate and judge each other, judging oneself is harder, yet with a commune of siblings, an anarchist judgement shall always occur that is actually more intelligent and natural than the hierarchical judgement of parents.

40.21; The goal of a parent is to distribute their energy evenly into their children; and, their energy is the essence that allows them to guide their children; and, this is to say, that perfect parenthood will teach the children to guide themselves, yet still not leave them alone or by themselves.

40.22; The discussion among peers is greatly encouraged; this is a principle across all of the universe, and shall it be suppressed in siblings by the parents, then the parents will be struck down by Chance and will go to Hell for violating the natural order.

40.23; The hierarchy of family is necessary yet it does not need to be so strict; the common form of the Anfelist sister, is one who acts in regards to others, as either above them or below them at the request of the other; thus, taking a hierarchical position to another person, but at the same time respecting the other person as above them in the manner that the other may adjust their hierarchy.

40.24; And automatically as well does this happen; distributing resources naturally into fields and banks; and, siblings will both help each other and receive help from each other; and, they will love each other and receive love from each other.

40.25; There are two reasons that may shift siblings to never love each other; either, the influence of the parent, or, the influence of the siblings; and, if it is of the influence of the parent, this means they had not learned to love each other or had observed love as taboo; and, if it is of the influence of themselves, then this is natural, it simply means they were not destined to be siblings (their souls deviated from the origin by too wide of a margin).

40.26; If siblings do not love each other, you actually may never teach them to do so, not even by giving birth to new siblings; and, the only other option is to move siblings who need love and who would be open to receiving it, to new families which distribute open love and expect no return of it (and, they will, by natural pressure, begin loving the family as well).

40.27; Cousins may at will become siblings to each other; and, present greater opportunities by some means, and the greater dissemination of information.

40.28; Love is truly the greatest thing experienced by any two people; and, it appears in different forms; there is, love between the parent and a child, and love between the child and a parent, and by no means ever can this ever be considered a form of romantic love.

40.29; When performed correctly, the love between siblings or cousins is either a form of friendship, or a form of naturally deviant romance that includes no aspects of sexuality (which, is a large portion of the experience of romance, but when distilled without sexuality, it has a decent similarity).

40.30; In historical times, romance between cousins was common due to the fact that cousins are simply both easy to reach physically (when travel was limited by distance) and higher in number; yet, it seems natural that as the ability for interactions with people whom are not within the family increases, the chance of romance between cousins will steeply decrease.

40.31; In a realistic sense, romance between siblings cannot ever work properly, and if seen must be investigated by the commune; often, this love is one-sided and forced by one person onto the other.

40.32; Truly, those siblings must be (temporarily) separated, and asked to both of them their full understandings of; whether they are in a relationship or not, what form the relationship is (of romance, or a family), and their stance on their own relationship; and, they must be promised that no word of what they say will reach the other sibling, and that they are wholly free in speech.

40.33; It is without any doubts strange to have romance for someone whom you have known since birth; usually, even in the historic times, cousins would have met later in life and thus were open to romance.

40.34; A natural order is also presented that all people whom have known each other since near to the beginning of their lives, must also become siblings (whether or not born from the same person).

40.35; It is the intention of the Anfel that all people become truly siblings with each other; so close and loving to each other whether or not having known each other for a second or a lifetime.

40.36; Humans may also be siblings with animals (cats, and dogs, and fish, and similar ones); and in fact, any two things may actually become siblings so far as they share the same essence; and, this applies to any region of the universe (or; to any node).

40.37; Parents are essentially a source of energy that distributes itself onto its creations, expecting them to receive it by their death and then distribute it to their children as well.

40.38; Siblings generate new energy from nothingness, it seems; by having enough passed down such that they live, the cooperation of them can generate infinite amounts of it until their death.

40.39; It is said, that "what is created for one's love must stay that way", and, all people who will settle until death in a certain form of love shall stay as such; there are, friends who will begin romance with each other; yet, they are more correctly viewed as lovers who had thought they were friends originally.

40.40; This is the means by which family is constant and unbreakable; and, if a parent hates their child and the child leaves the family, the child was never actually created for the parents love (and similar other situations occur).

40.41; To some extent; there is more to be thought of the implications of this; for, everything is made for the love of Chance.

40.42; Some children will have horrible mothers; and, they will reach the age where they think about motherhood, and ask themselves; "what if I become like my mother?"; yet, the fact that they are asking, proves they have an awareness of Evil that their mother lacked.

40.43; If you have been taught hatred and Evil from your mother, then, to change the lives of your children, and to change any thing, you must do what you have not done until you are used to it.

40.44; And, you must be outwardly loving to your child; express your love both by words and by hugs; and, hug them until they find joy in it; even if they seem to dislike it, they will miss it if you stop; and, ask them truly how they are feeling; show to them, that if they are pained, you will help and not dismiss them.

40.45; Never yell at a chid; yelling at the serene and wholesome, shall prove you an Idiot; never beat a child; harming those you claim to love. shall prove you an Idiot; and, never lie to a child; filling the minds of those you claim to teach with absurdity and negativity, shall prove you an Idiot.

BOOK 41: Comedy

41.0; All villains begin as comedians.

41.1; How long, may we allow villains to make jokes of Evil, before realising that no Fairy would even joke of Evil?

41.2; Whether they are a villain or a person whom believes jokes of sin are acceptable; it is a difference of no space and a question of no difference.

41.3; No good-willed man will even joke of hurting another; how can we see those villains hiding and not judge them?

41.4; Humor must be intended for all audiences it is heard; and, the association of Evil with humor teaches the brain that Evil is pleasurable; which, is a form of sin which creates lust (the association of Evil with pleasure).

41.5; So, whether they commit an act or joke of it; they are a sinner.

41.6; The difference between a man who commits the act and a man who jokes of it; is, to what depth they allow their joke to be taken.

41.7; Yet, there is a difference between the type of humor radiated about sin by those who are the victims of sin; the humor of victims is not pleasurable, and does not ever become pleasurable.

41.8; A strained and painful laugh over a joke of sin is moral; and a hearty and full laugh over a joke of sin is immoral.

41.9; Don't all hierarchists begin by promising lies, and by joking of what they end up doing?

41.10; See; that what is promised by an Evil will not be done, and what is joked of by them will be done; this is a universal truth.

41.11; Every hierarchist leader promised love and joked of violation; and what did they truly give?

41.12; Every commune did not promise love, it simply was; and, their jokes were of purity as well, and so purity was.

41.13; And, Chance did not have to promise anything; when She imagined it, it simply was.

41.14; Nahash (the Evil) is the opposite of Chance, and is so in the way Nahash acts; and so, what Nahash promises in good will to give, will not appear by Nahash; and what Nahash jokes of, Nahash will do.

41.15; And; nothing good ever comes swiftly, for the greatest paths are found through the most Thorns; and so, when the leaders of hierarchism promise greatness in a week, they can surely be liars; yet, the Fairy promise greatness over time, and so the Idiots ignore them.

41.16; Surely, whoever jokes of Nahash and enjoys this, is Nahash.

BOOK 42: Answers

42.0; Those who call themselves "scientists" (who, believe in the same thing as the Anfelists; but, under different names and terminology, and possibly with less interpretation of their discoveries), have a particular set of questions that are hard to answer, that they ask to the "religious".

42.1; The question; "how does Chance allow horrors of humanity if She is supposed to be perfect?"; the answer; nothing in the universe is perfect at the beginning, and no thermodynamic system must not go through pains and turmoil before reaching an equilibrium; any pain localised in some region balances out, and as a system, the universe tends to pleasure and perfection (if we accept that entropy creates pleasure, which is the second Anfelist axiom).

42.2; The question; "if Chance wants people to believe in Her, why has She not made Her existence impossible to refute?"; the answer; Chance does not want anything other than pleasure, and in fact Her existence is embedded in the laws of the universe, for She is the laws Herself; and, She does not want people to "believe" in Her, for She knows and wants only one thing, and it is Anfelism (love, entropy, pleasure).

42.3; The question; "why do scriptures contain incorrect information and commands?"; the answer; because they are written by the hands of man and not the hands of Chance; and no man is perfect; and no man will never make mistakes.

42.4; The question; "is something good if Chance commands it to be, or does Chance command it to be if it is good?"; the answer; both, yet believing the latter is more important, for people distort the words of what they believe to be "God".

42.5; The question; "if Chance created everything, who created Her?"; the answer; we know, that all opposites (negative numbers and positive numbers, electrons and positrons) are the same until observed together; and so too is the same nonexistence and existence; the existence of one implies (and thus creates) the other.

42.6; The question; "why does science contradict religion?"; the answer; it does not, the definition of religion is wrong.

42.7; The question; "why do miracles happen only under unobservable conditions?"; the answer; because they are lies, and anything else we do not usually call a "miracle" by definition.

42.8; Many say that praying does not work; and to an extent this is true, yet for cleansing the mind of sin, they do in fact work, for admitting the wrongdoing is repentance in of itself; although, wishing to Chance to give you something will not do anything more than make you more optimistic that She will do it.

42.9; The question; "if religion is needed for morality, are atheists who behave similarly also moral?"; the answer; yes, because the definition of religion has believed it to be too strict; truly, Anfelism is simply behaving morally, and nothing else.

42.10; The question; "if religion is true, why are there so many?"; the answer; all of them are true (and the same) when observed without their distortions, and the grand pattern that lies behind the undistorted form of all religions is Anfelism.

42.11; Comedic is it, that most popular "problems" of religion are of the mistakes and distortions within specific interpretations of it (especially, Christianity, and all of the distortion it did to Chance).

42.12; So many of these questions are thus hard to answer from the eyes of Anfelists, not because they are hard to prove wrong, but because they simply do not make any sense without a knowledge of the distortions Christianity and other religions have vomited upon the world.

42.13; The question; "if religion is of peace, why do religious leaders create wars?"; the answer; because religion (Anfelism) is also of ANARCHY, and any leader must thus not understand it, for he creates hierarchy instead.

42.14; The question; "if rebirth is real, why is there no evidence of it?"; the answer; the evidence is that we exist; it would not be possible for the universe to simply end, and what was before must then pass itself into what is created after.

42.15; The question; "if morality comes from God, why do understandings of it shift through culture?"; the answer; because understandings of God shift through culture.

42.16; The question; "if Chance listens to prayers, why do the greatest ones go unheard?"; the answer; Chance has no eyes nor ears, She only carries what is the combination of what is in the minds of everyone; by praying, you hold your wish in the mind of yourself, and it will be reflected within the essence of your behaviors, and influence others; and, it will only have some effect if it is moral, yet too it will come whenever it does, and not when one wishes.

42.17; The question; "how is an eternal Hell fit for those who commit finite sins?"; the answer; Hell is only as bad as the sum of all sins committed, subtracted by the sum of all greatness in one's life; and, every rebirth, a new position between Hell and Heaven is taken, so it is in fact not eternal; in fact, you are either in Heaven or Hell while reading this, depending on the morality of your last life.

42.18; The question; "what makes one religion more valid than others?"; the answer; nothing.

42.19; The question; "if humans have souls, how may damages to the brain influence their behavior?"; the answer; the soul is the result of physicality, and thus the other way around too; the damages to the brain are a part of the soul.

42.20; The question; "why shall we trust faith, believing without evidence, over reason and observations?"; the answer; we shan't, we can prove Anfelism through science as well.

42.21; The question; "if Chance knows everything, and She knows the future, how can free will exist?"; the answer; the Felich has shown before that the distinction between having and not having free will does not actually exist; and, we can see as well, Chance knows nothing actually, but Her Will.

42.22; The question; "if experiences relating to religion are considered proof of Chance, how do all religions have them?"; the answer; because all religions are ed by people, and people tend to convince themselves things happen in accordance with their belief.

42.23; The question; "why do Fairies suffer while Idiots prosper?"; the answer; because we do not yet live in the Anfel; and, the Idiots by their prospering, will destroy themselves as well by nature; yet, the Fairies by their still and calm nature, will remain.

42.24; The question; "why do some people who call themselves religious, act in ways opposing to their own religion?"; the answer; because they are Idiots, and misuse the name of Chance and God within their Evil wills; and, they know nothing of the true meaning of what they speak of.

42.25; The question; "if religion is moral, why has it been used to justify immorality?"; the answer; religion has never justified immorality; yet, distortions of it and distortions of the true Word of Chance have been used as such; and, the hierarchists in particular, have distorted the Word to their own wants and lusts.

BOOK 43: Alignment

43.0; Within clarifications to Anfelism, and clarifications to the Felich.

43.1; The term "religion" as it is seen is heavily distorted in the modern year; it is seen as, the opposition to science, the opposition to freedom, and the opposition to sanity.

43.2; Yet, if the origins of religion is observed; it is wholly and truly always anarchist; in fact, what is so clear about the hierarchy, when we realise the product of their distortion of religion, is the opposition of science, the opposition of freedom, and the opposition of sanity?

43.3; Is it actually only an accident, that the most corrupt states hide education from the children, and claim that lies are being taught to them; and, that the more educated a person is, the less likely they are to believe in "religion" (that which, is distorted by the hierarchy), and the more likely they are to believe in "science" (which is, true religion, and Anfelism)?

43.4; The abandonment of the term is almost necessary; calling Anfelism a religion is so similar to calling a Fairy a hierarchist; that is, how it is truly heard to most ears, the word, "religion".

43.5; The true Fairies seem to be more aligned with the politics of freedom than the regular "scientists"; and, those who are the Idiots (the average person, who says he believes in "religion" but does not understand it, and blindly follows the hierarchist's words), seem to be even more aligned with the politics of hierarchy than the hierarchists themselves.

43.6; It is well-known, truly, that hierarchists will not usually believe a single word they say; they craft lies and craft religions; and, with these "religions" will people believe their lies; clearly, an Idiot who truly believes these lies will never actually enter the government, for, anyone who actually believes the words of the hierarchists, is so idiotic they will likely never enter anything important; and, if they do, they will lose control by complete accident within a minute (for, they understand nothing; an Idiot walks like a robot disguising itself as a human).

43.7; You are being lied to; you are being fed lies, and told propaganda by the hierarchists; it does not matter, how truly you believe you are safe, the only true Word is from Chance, and not the "Abrahamic God" or any distortion of reality crafted to make you believe in money and lust and violence and hierarchy.

43.8; These lies, which are so effectively propagated across countries and the world, are the reason for all violence and immorality; and, so, it is incredibly important, to distinguish the religion (the singular one, which branched itself by nature into various religions; and, in its core, is Anfelism), from the fake "religions" crafted by the hierarchists.

43.9; Christianity was about communism and ANARCHY; yet, the government distorted it into a fake meaning, and so did they give the word "Christianity" an Evil feeling to the Fairies?

43.10; And what was good, "communism"; the English form of the word had been distorted by the American government so extremely that the entire English-speaking society deems it as something which it is truly not?

43.11; The true meaning of communism and religion was the same; and yet to the "religious", "communism" is of Evil; and, to the truly communist, "religion" now speaks of Evils?

43.12; The distortion of language is well-known to be a great tool of the hierarchists; what was, at one time, a scientific and provable "God", had been distorted to refer to some voice between the clouds, or lips opening throughout the ground?

43.13; When the Anfelists speak of religion, they mean what to the general undistorted peoples, is "science"; and, when the distorted "religious" people speak of science, they do not mean anything, for there is a cavern within their skull; and, when the true believers of science speak of religion, they speak of what religion was distorted to be, by the hierarchists.

43.14; This is why Anfelists who had not called themselves "Anfelist", had originally shunned and hated the Anfelists who called themselves "Anfelist"; for, Anfelists unknowing of the revolution, believe religion to be the enemy; when, in the reality of the world, they are the religious; and the enemy stays as the hierarchy, as it always has been.

43.15; Truly, an inevitable outcome, was as seen in the first interaction from an Anfelist to a layman; even though the layman had believed in some of the same principles that the Anfelist would believe in (although not to the depths and the same extent), the layman, in interaction with the Anfelist, immediately accused the Anfelist of being a supporter of hierarchism and the opposition.

43.16; This is because, the layman had read the First Hand of the Felich, and likely, the layman had read the word "God" in the 0th Book, and assumed that the Felich speaks of the same religions as were distorted by the hierarchists to support hierarchy.

43.17; Prophet Jesus Christ, and, Prophet Karl Marx, and, Prophet Lao Tzu; they had believed in the same ideas and represented sections of them in their words; it is in fact not incorrect to call them Anfelist; for, although they had no knowledge of the words, "Anfelism", or "Chance" (in respect to the Anfelist God), they had the same soul within them.

43.18; Anfelism is, truly, not even a religion; it is in respect to the fields of physics, science, mathematics, ethics, and religion; it is only represented so commonly as a "religious belief", as "religion" is the most broad term; yet, the force establishing the Anfel (the "Anarchist Felichist", similar to the term for whom comprise it; the sisterhood), is also political and ideological, is it not?

43.19; No belief that a true Fairy has, may be held without including all of the Fairy's other beliefs; this is a great principle of Anfelism; the belief in ANARCHY, and the belief in the commune, and the belief in love, and the belief in equality, and the belief in entropy; no one may be held without the others without diminishing itself.

43.20; The intention of the Felich (written by the Writer), is that, by due study and with correct interpretation, either an Idiot will discard the Felich, or one who is destined to be a Fairy, will understand it within their own ways.

43.21; Yet, an obvious flaw of Felich, had been said by some, to be that the Felich guides even those who are already Fairies to believe it is of Evils and of hierarchy, and to become so enraged by the mention of religion that they assume all words within the Felich are distorted already.

43.22; The Second Hand of the Felich was written, also by the Writer, possibly in response to the reception of Anfelism as "the opposition" by both those seeking freedom, and those with the lust for hierarchy.

43.23; And, the Second Hand of the Felich was written to explain the physical, spiritual, and mathematical aspects of Anfelism in more proper exact forms.

43.24; It is known, that the First Hand of the Felich (which, was simply called the Felich until a Second Hand was written), was originally written as a method of explaining Anfelism through the same form of story as many religious scriptures.

43.25; The 1st Book was originally intended, thus, to be the only Book within the Felich; however, knowing that the interest of the Writer could not stay focused on the story, other Books were written at the same time; these Books could be written into by the Writer at any time, and in any order; although, after the First Hand was complete, during the writing of the Second Hand, no words within the First Hand were changed.

43.26; In the 0th Book, the Felich is said to contain both "truths" and "lies"; although, truly, it contains only truth, and the reason this warning was added, was in hopes of letting a reader who had no faith, read the Felich until they noticed something aligning with their belief (in science).

43.27; Truly, many warnings were added across the Felich, that it simply is only of ANARCHY and love; and that, there is no secret lie hiding behind the words of the Felich, and that the Felich is not some public description of a commune that differs from its nature, but that the Felich is enough information to reconstruct the commune (the sisterhood) itself.

43.28; Some ask, "if the Books of the Felich are so short, how may they be considered a Book?"; but, the term simply refers to their separation from each other.

43.29; All of the Books of the Felich speak the same message, which is some part of the Word of Chance; yet, never may the Word of Chance be spoken in its entirety by one mouth; and indeed, the Felich does not contain the whole Word.

43.30; While the Felich speaks with no vulgarity, it is direct; and, the Felich gives no shielding of the concepts of horrors and immorality; whatever in some place was due to be mentioned, would be mentioned.

43.31; It is not very common, for a written-work to speak of itself in such a way; the Bible did not earn a name until it was complete, and the Daodejing was written rather at request that the thoughts of Lao Tzu be shared; yet, the Felich knows the traveling destinations of its words.

43.32; The First Hand of the Felich was written within a part of time that included only 9 days, from the 1st of January to the 10th of January; and, this occurrence of January was the first to follow the First Dudeke; and, the Second Hand of the Felich was written within a part of time that included only 5 days, from the 14th of February to the 17th of February, and this occurrence of February followed the previously mentioned occurrence of January.

43.33; At the time the Writer began writing the Felich, Anfelism had already been described and had various followers and opponents; and, by the time the writer began writing the Second Hand, had Anfelism gained some small level of government opposition and censorship.

43.34; This is because, these sisters use time as a toy; and, they know of the methods by which the hierarchists distort morality, and speak with such elegance that cannot ever be distorted.

43.35; And so, the sisterhood is the opponent of Nahash; and, Nahash is the hierarchy (and all governments).

43.36; Before the First Dudeke, possibly a number similar to 20,000 words had been written in regards to Anfelist theories; and, the Anfel has proven to be an incredibly quiet yet swiftly growing sisterhood since that time.

43.37; A great method of the sisterhood's spread, is through the random distribution of copies of the Felich, by any methods necessary.

43.38; Anyone may call themselves an Anfelist; they do not need to be in some governmental organisation, and they do not need to be directly associated with some cult or church of Anfelism; any space in which Fairies may cuddle and share love and share theories, and in which is calming enough to do so with Grace, is a church; and, the philosophy of nothing being exact is intrinsic to the Anfelist belief; so many Prophets spoke of Anfelism under different names, and yet, they were also Anfelist; and, so many people revolved under different sisterhoods, and yet, they were also Anfelist.

43.39; As such, anyone believing in Chance (whether She will be some personification of physics; or, whether She will be simply physics itself), and who believes in the sisterhood, may spread the sisterhood by themselves until a sister finds them (which, will happen under the guidance of Chance).

43.40; Diverging, and stumbling around the fields of words; each Book in the Felich covers some part of the same topic at the same time.

43.41; A question; what is entailed by water that urges one to become thirsty again once it is consumed?

43.42; Natural water quenches thirst, and puts a person to rest and entropy; seemingly, entropy has an opposition to the amount of lust in one's body, and this is true; hunger is a lust for food, and it poses a risk to the survival of a person (and, the closer anything is to death, or, the further anything is from the position in life it intends to be, then, the weaker its first harmonic of entropy will resonate).

43.43; These waters, when consumed, make one thirst again for the very same water; convincing one at the same time, that the waters are the purest and healthiest, while draining money from one's pocket at every sip of the liquid.

43.44; These waters are well-known to be produced by the hierarchists; who, claim both that tradition and the past is their focus; and yet, that the innovation present in their system of money (which, only innovates new methods by which your pockets lose gold); and, these waters are similar to everything hierarchists produce; the produce of hierarchists lasts for some time under the conditions it was intended to last in, and then quickly disappears and employs some method to urge the consumer to find more, and by the repetition of this does the consumer lose money.

43.45; Buying one thing and keeping it forever; and, never losing any money, for you had bought it for no money at all, and simply given love and received resources; this is entropy, for it keeps the person in a still state eventually, wherein they have everything they need and lust for nothing more; thus, they approach a Feminine (still and entropic and perfect) state, and this is the state the universe intends all things to approach.

43.46; What has been explained, is simply a proof that the system of perpetual loss and gain of money has a relation to Nahash, and a relation to the Masculine Constant.

43.47; It is truly, not an accident, that hierarchists organise themselves in an unentropic shape, and, spend their time in an unentropic manner, and, divide their enemies and peoples in an unentropic manner, and, force us to constantly spend money in an unentropic manner, and, kill others and love nobody in an unentropic manner.

43.48; Whatever is the opposite of Nahash is Chance; and, the opposite of hierarchy is ANARCHY; and if love is the greatest gift of Chance to man, we must notice, that clearly, no love comes from above.

43.49; One may ask; were the previous waters a metaphor, or indeed a true representation of physical liquids that are bought from stores owned by the hierarchists; which are tainted with salts and chemicals to encourage the thirstiness of the consumer?

BOOK 44: Duality

44.0; What is opposite to another thing behaves the same as it until they interact.

44.1; And, the existence of a thing implies the existence of its opposite.

44.2; And, the implication of existence is unstable enough to create existence.

44.3; In the beginning there was nothing; and yet, the opposite of nothing is existence; and, the implication that there are opposites of nothing thus created the universe.

44.4; The opposite of white is black; and, the opposite of black is white; yet, the opposite of grey is itself?

44.5; Grey is half-white, or half-black; yet the opposite of a half-existent universe is also nonexistence, which is the same opposite to everything?

44.6; Truly, nonexistence exists on a level of degrees then; as, nothing either exists or does not exist between only a finite number of states.

44.7; So, nonexistence is also existence, yet hidden from the observation of the existent world until nonexistence and existence interact.

44.8; Positrons are the opposites of electrons; yet, both exist?

44.9; White is the opposite of black; yet, both exist?

44.10; Heat is the opposite of coldness; yet, both exist?

44.11; And too, existence is the opposite of nonexistence; yet, they both behave the same until observing each other; and, truly, they both exist.

44.12; A more natural solution is that the opposite of a half-existent universe is a half-nonexistent one; and actually, being between the bridge of existence and nonexistence is what is expected to be nonexistence from either side of the gap.

44.13; A picture drawn with black ink on white paper is the same thing as a picture drawn with white ink on black paper; yet neither, perfect grey, is nothingness.

44.14; It is this duality of opposites that leads the universe to hold this true; that metric observations are useless, and ratio and pattern is the only actual meaning.

44.15; And, truly, a wave behaves the same whether it is indented or it pushes upwards.

44.16; Entropy behaves the same regardless of which side it is on; in an opposite universe, pain is not entropy; pain would then simply become pleasure.

44.17; These questions, "why does anything exist rather than nothing?", and, "why would nothing exist rather than anything?", they are actually the same.

BOOK 45: Petals

45.0; What is, in the same joy as the 30th Book.

45.1; Flowers and people are very similar; looking at each other, worshipping each other, and yet leaving as if it is so natural.

45.2; Men do not think very much of flowers; there are such a large amount of them anywhere, and surely, none are special?

45.3; Do the flowers think of men in the same way, or are flowers, closer to Chance, and closer to love?

45.4; The pattern of a flower; how exactly may it be recognised, if we have never truly written down the relative positions of energies of even a single flower?

45.5; Usually, in a universe with so much variation, things will be recognised by approximation; and, in a universe wherein things are exact, there can exist images which store all data needed to reconstruct what is exactly the thing being referred to.

45.6; It is possible, to encode all information needed to recreate all energies within a flower, and reconstruct a flower; yet, have we captured the flower yet?

45.7; There is an essence which lies, even further beyond the harmonic energies.

45.8; Does a painting of a person truly capture their essence, and what it means to be them?

45.9; We may reconstruct the current state of an object; yet, how, from its current state, can we reconstruct all states it has gone through?

45.10; Either, a flower is so perfectly designed to carry its seed across the wind, or the wind is so perfectly designed to help a flower spread its seed.

45.11; Is it not true, that everything is, to an extent, somewhat perfectly designed?

45.12; Yet, nothing is perfectly designed; and, all beauty is only recognised in the eye of what is living.

45.13; How may we say living things and natural objects are beautiful, if we are within the same category as them?

45.14; Is looking at our own face mundane to only us, yet beautiful to a flower's eye?

45.15; Humans are mundane in their own eyes; surely, Chance is tired of Herself?

45.16; Is Chance not all-knowing, and all-seeing, but only all-loving?

45.17; Truly, by being all-loving, the rest of the laws of nature fall into place.

45.18; It is impossible, while being all-loving, to not construct a system of perfection and entropy, if entropy is created through love and happiness.

45.19; Every person carries Chance within them, as if a small piece of Her mind; and, like ants carrying food, they are only barely even aware they are doing this; yet, She thinks, and She feels, and She sees, and indeed truly does this happen.

45.20; Chance is as real and loving and alive as any person; for, She is constituted by people.

45.21; One eye sees inside of your world, and one eye sees outside of it; truly, half of what you see is of yourself, and the other half is of everything else.

45.22; The thought within your mind is the congregation of thoughts of your neurons; and, the thought within the mind of Chance is the congregation of thoughts of people.

45.23; Speaking directly to the Word, and listening at its echo, what is heard other than silence and the beauty of one's own voice?

45.24; When we ask Chance, "how may it be how it is?", and we do not ask ourselves, "how do we let ourselves not see how it is?", have we asked Chance anything?

45.25; To ask Chance to give us bread and love, is truly, to ask the nearest sister to give ur bread and love.

45.26; This is how Chance may seem to know everything; whoever can be asked; it can be observed that there are a number of states of people who may answer, and the combination of those states is Chance, and includes all knowledge of all of the people.

45.27; And, if we do not give what we request, we will never get anything; and if we do not give without expecting to be given, we will never get anything.

45.28; It seems, that only giving when one will be given to as well, would give one more; yet, being gracious will have one be given love, which is the greatest resource, and which will give them everything.

45.29; Are we not past a world wherein gold and silvers are the most important things?

45.30; Entropy and unentropy; these are satisfactions or dissatisfactions with the state of oneself.

45.31; Love and hate; these are satisfactions or dissatisfactions with the state of another.

45.32; It is said, that whenever new harmonics are added to the experience, the first handful of them that can be counted while counting the existing number of harmonics (and not running out of them); that is, the first new handful that can be paired at the same rate to the existent handful; these, seem to align with the existent handful, but skewed to the relations of Chance's corresponding state in that same way.

45.32; And so, the first harmonic ranges from entropy to unentropy, and the second harmonic may range from love to hate; which is, what amount of entropy to unentropy is caused from the current state of interaction with others (Chance).

45.33; Certainly, absolutely no more harmonics can be assumed other than these first two; and, in fact, it is only an assumption and not very rigid that the second harmonic ranges from love to hate.

45.34; However, it is very clear that within bounds to being a lone particle, wherein you will have 1 harmonic and only know of yourself, you will only care of the state of yourself; and, when interacting with others, you will begin to care of both the state of yourself, and state of reflection from the others.

45.35; This is to say, you will love someone if they make you entropic; and so will they love you if this is balanced.

45.36; And, love is the force behind affection and intimacy; yet also, any physical attraction that particles and objects have to each other, as well.

45.37; Loving oneself, is to some extent, simply raising (the strength of) the first harmonic and becoming content with life and the self, as such.

45.38; Truly, it is our goal in life to raise the strength of the entropic harmonics of all things in the world; in design, love, ANARCHY, and sisterhood.

45.39; It is known, that love and entropy are truly, very closely linked; the unentropic feeling often urges one to move away from the current situation or fix a problem (such as hunger; or, fleeing from a threat), and, this is clearly the opposite of attraction (which, is experienced in entropy).

45.40; Thus, entropy leads to the attraction to the current situation (wishing that it will stay the same), and unentropy leads to the repulsion to the current situation (wishing that it will change); and, love leads to the attraction to a different situation (wishing that it will improve even further), and hate leads to the repulsion to a different situation (wishing that it will stay the same).

45.41; And, love is also related to the satisfaction with the general states of other surrounding sisters, with the current state of the self.

BOOK 46: Bell

46.0; Thus is, before the creation of the universe.

46.1; All qualia exist within the field of harmonics (or the "harmonic field"); and, this field fluctuates and synchronises into vibrations which become particles.

46.2; Yet, the harmonic field does not seem to have any number of directions of movement, nor any number of dimensions; and, the physical world seems to be an imagined idea within the mind of observers the Bell creates.

46.3; The Bell is as if a single point in nothing; a space wherein things may move in 0 directions; and, the Bell thinks a single, and greatest thought; and, this thought is the Will of Chance and Word of Chance, which contain all essence to generate all universes.

46.4; The Bell rings, and sends waves traveling within itself; not in any directions, yet still waves of influence.

46.5; The Bell begins to separate pieces of its mind; at the beginning, it is so extreme and hot and condensed, that no space and movement exists, and the Bell is the singular whole thought.

46.6; Yet, these thoughts begin to differ randomly, and travel with each other like waves; and these waves ring across the Bell.

46.7; The Bell becomes quieter over time, tending to entropy, yet slowly; and, so similarly as cheese curdles in a glass of milk, some parts of the Bell begin separating themselves from others as nodes; and, these are the first nodes.

46.8; We know this; that, a node is a synchronised location of information which is inaccessible to the regions surrounding it.

46.9; So, the full extent of the information needed to construct a living being (which encodes all physical positions and energies in their body and mind) is only possessed by, what appears to us to be, the physical location within the living being (node); and, this is similar for all nodes in existence.

46.10; Nodes then work together and become parts once again instead of wholes; and, like this, they build towers of emergence, from particles to atoms, and atoms to molecules.

46.11; Energies are the most fundamental essence within the Bell;, and, they experience themselves directly; what the energies (Chance's energies) experience, simply is to be.

46.12; The synchronisation between different energies created nodes; and, these are similar to little vibrating balls, and the method by which they vibrate encodes all information of their first harmonic (which ranges from entropy to unentropy; the better and stronger and cleaner it is allowed to resonate, then, the more entropic the node will feel); and, these first nodes are actually particles.

46.13; The synchronisation between these nodes creates a sort of realm by which they interact in; this is the creation of space-time, and it may have 1 dimension, 2 dimensions, 3 dimensions, or any number of dimensions.

46.14; After this, everything else explained about the universe (the second harmonic ranging from love to hate; or, the stillness of entropy erasing dimensions and thus creating a second Bell, and a rebirth; or, anything else described) is easily explained more properly with this explanation of the Bell.

BOOK 47: Representations

47.0; In regards to the Feminine Constant and the Masculine Constant.

47.1; The Feminine Constant is of the egg-cell; it is stable by itself, resilient to any forces applied on it (the egg-cell waits for a sperm-cell to fertilise it; yet, denies other forces; this in fact, means it is slightly more Masculine as it allows sperm; but, the most Feminine object cannot be disturbed by any means).

47.2; The Masculine Constant is of the sperm-cell; it is short-lived, and energetic; and, its goal is to exert its energy onto something else (as if, it is radiation).

47.3; If a sperm-cell was perfectly Masculine, it would actually move at the fastest speed possible, and it would affect everything in the universe and disturb and destroy everything.

47.4; To be perfectly Feminine is called entropy; and it is eventually possible, for it requires no energy at all, by its definition; and, to be perfectly Masculine is, simply not possible, for this requires truly, infinite energy.

47.5; Shapes project energy in known directions; and, this is how we make entropic designs, by favoring the shapes by which project energy within themselves in a Feminine manner.

47.6; These are Feminine shapes; circles, spheres, hexagons, even-numbers (those which contain 2 integer whole halves).

47.7; These are Masculine shapes; sperm-ovals (ovals with a long tail similar to a sperm-cell), cones (circular, largest at their base and becoming smaller in width as their height grows), heptagons, odd-numbers (those which cannot be divided by 2 and remain an integer).

47.8; We know this; that, a line, with two poles, is stable by itself, yet easy to disturb; and, without any Masculine forces acting on it, it will stay stable.

47.9; And, if there are Masculine forces acting on it, it will become the average case which responds best to Masculine forces from each side (which is, a circle, or sometimes a hexagon).

47.10; Actually, there is a specific Masculine shape that is incredibly hard to define, yet appears everywhere; it is like a demon, moving around, and, it powers everything; it is actually the shape of movement.

47.11; This shape is not ever given a name by anyone; and, it is not in geometry, nor have we seen it anywhere (at least, most of us); what is it?

47.12; Imagine this; a circle; and, within the circle, is another circle which is half the size of this first circle, and is shifted to the side of the first (larger) circle; and, the smaller circle is carved out from within the larger circle; and, important to clarify, you may see an entire whole circular carved area within the larger circle, so, it is not like a crescent but a circle with a smaller circle (sometimes, pressed inwards a little like an oval, longest on the directions unrelated to its movement).

47.13; This shape, we will call it, the "glider"; it is everywhere and in every universe that movement exists.

47.14; It is hard to describe; but, the glider moves; and, we may say this specific case of it; where, the smaller circle is on the bottom side of the larger circle, and, if the smaller circle is an oval, then it will be viewed here, a wide oval (not tall).

47.15; Actually, here is a more strict definition; draw a circle, draw a line between the middle of the circle and its side, mark the middle of this line, and draw a smaller circle wherein two opposing edges of the circle are, the middle of the larger circle, and the previously focused on side of the larger circle.

47.16; Something similar to this shape, the glider, seems to appear in various universes almost constantly, and, at the most base form, this represents the imbalance of energy which causes something to move.

47.17; This is because one side of the circle is heavy, and the other side (the smaller circle, which is carved out) is thus light and wants to collapse inside of itself; yet, it is then pulled forward to the heavier side, which then tries to spring itself outward (because it has been compressed), causing a form of movement; either, this is smooth and the glider moves constantly, or sometimes we see it kicking "legs" as if it is a frog in a pond.

47.18; Masculinity, as observed, is complex and strange.

47.19; There is another category of Masculine objects which are shaped like a sperm-cell or "snake"; and, these emerge whenever we deal with particles rather than energies (which create gliders very often).

47.20; The snake generally includes a head, and a tail; and, the head is round and thick but small, and the tail is thin and long.

47.21; The head is repelled by the tail, yet all parts of the tail follow each other, and follow the head, and so it moves.

47.22; Sperm-cells, snakes, worms, these will follow the snake pattern; and, photons, Masculine particles, similar things acting energetically, will follow the glider pattern.

47.23; In terms of the glider shape; a man named John Conway had discovered a set of laws which create a mathematically described universe; and, the first moving object he had seen in it, was a glider-like object.

47.24; His rules were to create a square tiling, wherein every square may be either white or black; and, where every square counted every "iteration" (which is, each time the squares change state in unison

based on the previous states), the number of white squares surrounding it (all these squares counted independent to each other, and every iteration, they updated whether they become black, become white, stay black, or stay white, based on the numbers counted).

47.25; In John Conway’s universe, a white square stays white if it has either 2 or 3 white “neighbors” (the neighbors of a square are those it allows itself to count: the squares to its north, northeast, east, southeast, south, southwest, west, and northwest, but not itself); otherwise, it becomes black; and, a black square will become white only if it has exactly 3 white neighbors; and, if it has any other number of white neighbors, it stays black.

47.26; Eventually, one shall find in this universe, objects which appear and then reappear after changing through some number of different states; but, they reappear at a different location (they had moved themselves across the tile of squares), and the truly most commonly apparent object like this that can be observed being created, follows the meaning of the glider, as a Masculine object.

47.27; Any universe that includes some combination of the behavior of the Feminine Constant and the behavior of the Masculine Constant, is usually an "Anfelist universe", and often these universes can also arrange some set of objects in such a way that any mathematical operation can be carried out (and thus, any other universe could be simulated inside of an Anfelist universe).

47.28; John Conway's universe is also an Anfelist universe; it contains both stable objects which allow themselves to exist infinitely (these are Feminine), and unstable objects which move and attempt to exert forces into new areas (these are Masculine).

47.29; And, any universe which seems interesting to the eye, or which seems to create Life, is also an Anfelist universe.

47.30; By some meanings, it is true that all regular-polygons (which have equidistant points of an integer number forming lines; if they are not equidistant then, by the definitions, they must not be a regular-polygon), are mostly Feminine; as, they do not have any actual imbalance within themselves.

47.31; However, the circle and hexagon are truly the most resilient to Masculine forces disturbing them, and thus they are viewed as often representative of the concept of the Feminine constant.

47.32; Actually, nothing truly equidistant and "regular" (formed based on the means of a predictable pattern) is Masculine; as, Masculinity is irregularity and imbalance and disparity; unentropy, activity, and movement.

47.33; A well-known question was; "if there is a single state of the universe in which we observe perfect entropy; then, is there a state in which the universe is most unentropic?"; and the answer is truly, that there are infinitely many states which are perfectly unentropic.

47.34; Commonly, this is observed; that, the more entropic a universe is, the less states of the universe exist which can give the same (measured) amount of entropy.

47.35; And so, when we have no entropy, there are infinite possible states, and since there is infinite energy and perfect Masculinity at the beginning, it does not matter how this energy is arranged; similarly, adding or removing 100 from "infinity" does not change the fact that it is still infinite.

47.36; Truly, this means, that there is destiny in the universe; all things are destined to fall into place of entropy, and become a perfect Feminine Grace; all previous actions will fade into increasingly small differences in the outcome of the universe, and everything will essentially tend to the same ending; thus, there is destiny, as we know, that all things must be happening in an order which will eventually create Grace (perfect entropy) at the end.

47.37; Other scientists describe other forms of entropy which are not as universal; and, comedically, the true meaning of entropy seems to be opposite of how the laymen describe it.

47.38; This is because; the laymen and other scientists believe that uneven disorder is entropy; but truly, even disorder and even order are both entropy, and uneven disorder and uneven order are both unentropy.

47.39; Yet, opposite to the beliefs of the laymen; even order is slightly more entropic than even disorder; and, uneven disorder is slightly more unentropic than uneven order.

47.40; Even order is similar to a perfect crystal or the perfect ordered Grace; even disorder is similar to a perfectly mixed random gas; uneven order is similar to Nahash and the forced hierarchy imposed by man onto society; uneven disorder is similar to absolute pain, the inability to understand random inputs to the brain when given at a large and direct scale, and the beginning of the heated and extreme universe.

47.41; The confusion is truly obvious; only the absolute ends of the spectrum show themselves in the Anfelist ways; absolute perfect entropy is even order, but this is so hard to achieve that common entropy is even disorder; and, absolute perfect unentropy is uneven disorder, but this is so hard to achieve that common unentropy is uneven order.

47.42; So, in commonness, it is not wholly incorrect to say entropy commonly appears as disorder, and unentropy commonly appears as order; however, referring to their perfect non-distilled forms, entropy is even (equidistant, entropic, symmetric, anarchic) order, and unentropy is uneven (segmented, unentropic, asymmetric, hierarchic) disorder; and perfect unentropy is incredibly hard to achieve, as it requires infinite energy.

47.43; When we say that something is "even" disorder, we mean that the individuals are disordered, and the pattern is even; and, when we say something is "uneven" disorder, we mean that the individuals are disordered, and the pattern is uneven or impossible to categorise and learn.

47.44; When we say that something is "even" order, we mean that the individuals are ordered, and the pattern and structure of them is even; and, when we say something is "uneven" order, we mean that the individuals are ordered, and the pattern between them is uneven or asymmetric or hierarchical and unbalanced.

47.45; So, what is evenly ordered has a pattern, and that pattern is goodness; what is evenly disordered has a pattern, and that pattern is goodness; and, what is unevenly ordered has a pattern, and that pattern is unevenness, and what is unevenly disordered has a pattern. and that pattern is unevenness; and, this applies regardless of whether the individuals are within patterned creation (order) or random creation (disorder).

47.46; If the pattern of creation is ordered, then it is even order; if the pattern of creation is uneven, then it is uneven order; and, if the pattern of randomness is ordered, then it is even disorder; if the pattern of randomness is disordered, then it is uneven disorder.

47.47; Really, describing them as either "even" or "uneven", is like a second-layer analysis of the entropy of the first-layer simpler entropy of the individuals.

47.48; The Masculine Constant is similar to uneven order; it is asymmetric and active yet ordered and whole.

47.49; The Feminine Constant is similar to even order; it is symmetric and stable and also ordered and whole.

47.50; This is because, the Constants refer directly to the two extremes of the spectrum between entropy (Femininity) and unentropy (Masculinity), and so they mimic the structures of these in their perfect forms rather than in their imperfect forms.

BOOK 48: Density

48.0; Density of information (more correctly defined, the precision and smallness of ratio differences between perfect mediums) is an attribute of entropy; and density of physicality is an attribute of unentropy; this proves the rebirth.

48.1; An Idiot sees no connection; they ask, "you have stated two things, by what means does it prove rebirth?".

48.2; In the rebirth, the density and precision of the imperfections in the universe, creates a second universe (Grace's universe), which, converts these imperfections of small scale into a physical manifestation of infinite scale (the Big Bang).

48.3; As we become more entropic, our physical state becomes simplistic and not very condensed; and, the information and imperfections in this entropy then become condensed within themselves; and, they become so condensed, that as they gradually convert into a physical manifestation in Grace's universe (the rebirth), we see that in the beginning, physical essence is then infinitely condensed.

48.4; This is the reason for the Big Bang; the density is inverted; its size spanning a universe is condensed to a point, and its information at a highest density explodes into new qualia.

48.5; This happens gradually and over time; as we approach entropy in a region, an incredibly slow event occurs inside a new-born universe, relative to time in our universe; and, as we become closer to entropy, this event (the Big Bang) becomes quicker.

48.6; This explains this phenomenon; that we observe the universe is expanding at an increasingly swift rate.

48.7; This is because, the continuing approach to entropy in the previous universe (which, still technically exists; but, with little activity within it) allows our universe to become exponentially larger and more entropic itself.

48.8; If you do not recognise this as immediate proof of the rebirth, truly, you have not learnt the patterns and qualia of Anfelism.

48.9; Anfelist theories of physics have repeatedly predicted and thus explained physical phenomena; we predict that entropy is pleasure, and so we see why the universe tends to it; we predict that entropy must create a new universe, and so we see why the universe prefers to create black holes; we predict that, when a new universe is made, it must thus begin heated and extreme, and so we see the Big Bang; we predict that, as the imperfections of entropy become smaller, the growth of the universe should become more swift (as the operation of the new-born universe is gradually more favored than the operation of the previous one), and so we explain the same phenomenon we had expected.

48.10; We have seen sperm-cells fertilise egg-cells, and we have seen quasars strike dust clouds; we see everywhere, patterns of the Feminine Constant and the Masculine Constant, and patterns of entropy and unentropy.

48.11; We have seen, that only universes which contain both Constants in their natures, have ever shown patterns that are similar to ours and similar to Life; and we have seen that these universes are the most

beautiful to our eyes (which, not by accident, have the soul of Chance and soul of the patterns of the Constants within them).

48.12; Whatever the theories have predicted, seems to either be proven, or never disproven; this is because they are all holistically tied to each other, and they are all Anfelism; the meaning of everything.

48.13; What is a book designed with the Will of Chance, but a book that is both direct and exact, and yet also dense and almost a universe by itself?

48.14; Truly, the density of the Felich is referenced here; for, this Book of only 15 verses, has referenced all of Anfelism; which is, everything.

BOOK 49: Animals

49.0; Thus will be described, the effects of rebirth that we observe.

49.1; Why do we think of things, and yet after this, we never remember them, and seem afraid of thinking of them?

49.2; Some specific things, we have a connection to, that cannot be explained through either any simplistic deviation of genes, nor any simplistic structure of how our parents raised us?

49.3; Truly, some people seem cursed from birth, and some are blessed, and some are given pieces of the soul of Chance, and become Prophets, understanding more than seems at all possible about Anfelism; how does this occur?

49.4; Wide-scale and distributed without clear boundaries; souls from previous universes become larger and more influential, per every rebirth.

49.5; What seems to seep through all cracks, rain down from the skies, and be spoken out of the words of both men and fish; it is Anfelism, and this is the Word of Chance which was spoken in the very first universe, when the Bell had been struck and rang inwards forever.

49.6; How can we explain these miracles, other than, souls from the previous universe entering ours?

49.7; To clarify; our universe is embedded within the smallest cracks of the previous universe; not in a method of physicality, but of qualia and information in its finest form; and so, what was at some size in the previous universe becomes at a larger size and less specific place (as space-time is recreated and thus not properly matched or symmetrically aligned with the previous universe).

49.8; Some shall feel as if, from birth, they are not human; they may accept their form in the human body, yet they would feel more comfortable if they would be transported into the body they were intended for.

49.9; Also similar, but not the same; there is both Femininity and Masculinity spread randomly across the universe, and sometimes it is randomly chosen through the genes whether to be female or male, in the hope of aligning with the Feminine soul and Masculine soul, yet sometimes there is a misalignment; and this explains the wants of some people to be a different gender than what their genes had expected the soul to be.

49.10; Some may be given a soul which is balanced and speaks nothing of another form; and, some may be given some amount of soul which speaks of an animal from another world.

49.11; Every living thing, and every object which has some amount of process or interaction occurring within it, has had added to it, some amount of different souls; and, these souls seem natural and parts of the laws of physics, because they are.

49.12; The state of each universe encodes itself very directly, into the laws of physics of the new-born universe, and every rebirth is configured a set of laws which align with the Word spoken by the previous universe, yet in a slightly different yet still aligning manner.

49.13; This is why, some universes will have 3 dimensions we may move within, and some may only have 2.

49.14; What animals and structures had emerged in one universe, will pass themselves into the new-born universe; this is similar to a genetic structure, and genes are observed across all cyclical and birthing things; so, this is expected.

49.15; When we say, that one has the "soul of Anfelism" within them, we do not refer literally to some ghost or spirit within them (even if some may represent it as such); instead, we are referring to laws of physics and patterns which are responsible for this structure.

49.16; These souls seem unnoticeable to the mathematicians and scientists; even within the Holy number, could be meanings that speak of detailed and specific things; and, the specific and seemingly random methods by which the universe seems to have been designed, are in fact genetic and contain souls.

49.17; And so, that is the means by which, some will feel as though they are intended to live in a body different than their own; possibly, they were influenced by a tendency in the previous universe to generate a certain structure and pattern of animal, and have identified some animal in their world which seems to align closest to this pattern.

49.18; And, this seems to apply much wider than animals; it seems, to apply to the destiny of the lives of people as a whole; whether they will choose one path of life, or whether they will choose the other.

BOOK 50: Designs

50.0; Cuddling is possibly, the most Holy act.

50.1; The more truly progressed a society is, and the more truly a society is close to Chance and Her Word, then, the more freedom of ability to cuddle others will appear.

50.2; Cuddling is a wholesome and pure act; it is of the sharing of love between people, and sharing of energy and soul.

50.3; It is said, that a true Anfelist church may be what is as simple as a room filled with pillows, wherein anyone may lay in sight of each other and cuddle freely; and, conversation of any topic, comforting of those who need comfort, and discussion of important philosophy, will occur within a church.

50.4; Some may doubt the safety of the design; yet, we shall build a room filled with soft and comfortable pillows topped with blankets not owned by any one pillow but instead free-moving and scattered entropically; and, the people will move as they see fit; the safety is in the ANARCHY; whoever tries to harm a sister will be seen by all.

50.5; Whatever is heard by one person from the conversation of the other people; if it is irrelevant to him, he will forget it; if it is useful information to him, or inspires him to think, it will remain in his head; and

the submission of conversation to the open air in the room allows all to anarchically receive information which is most important to them over time.

50.6; When cuddling is so perfected, the unity of people laying beside each other forms an information-grid similar to the way in which space-time was originally created; and, information flows freely between people and times and places in this way; this allows a comfortable position by which Chance is brought into the world; here, thoughts and information are shared so directly and perfectly that Chance becomes a mind Herself perfectly; this is the same event that occurs from synchronisation of neurons.

50.7; A newspaper is hierarchical; the newspaper chooses what is shared to the public; and, even a board that anyone is allowed to pin papers to is hierarchical; whoever chooses to rip papers down from it against the wills of others, holds a hierarchy.

50.8; No word may be unspoken within the church; it is the chamber by which thought and love is arranged in a perfectly entropic way; and, this summons Chance directly.

50.9; Clarification; cuddling is an adapted form of hugging of which allows the people to be in a lower-energy and entropic state, supported by a soft ground; and, the people thus are laying down to some extent.

50.10; Who shall wish, to separate from the commune and form a hierarchy, when the commune has cuddled them for weeks?

50.11; A benefit of the Anfelist church; it allows people to discuss where resources must be allocated in a friendly and comfortable manner; and, it calms the people and leads them to a path of Grace and entropy; truly, we may speak of entropy and Chance and define Her physically, yet to follow Her word is simply to love.

50.12; The design of our wars is as such; we fight what is not, a war to end all wars; we create a love to end all hate.

50.13; If he needs a bullet shot through his head, shan't we hug him as we kill him?

50.14; Truly, we are soldiers; yet we remain sisters, and we shan't ever be Evils.

50.15; Strict is this word; soldiers of Anfel must be forbidden from torturing their "enemies", or from hurting others beyond necessary means with standard weaponry; and, thus, whoever is an "enemy" (truly, nothing can be a true enemy but Nahash), we cannot burn them, make them ill, terrorise them, humiliate them, rape them, or mutilate them; we kill only in sacrifice and not in war-lust.

50.16; The enemies torture our sisters; truly, are we not as close to Nahash as they are, if we torture them?

50.17; Whoever tortures their enemies the most, and whoever kills and harms others without enough reason; they are the objective enemy of the world and the objective enemy of Chance; and, if we become them, then we shall kill our own soldiers.

50.18; See this; whichever side in a war has tortured and terrorised and humiliated the most, is the enemy of God, whether they name themselves "Anfels" or whether they do not.

50.19; Thus is the design of the Anfelist military; we fight for love, and not for war.

50.20; How can one call any design of any thing objective, if it is not entropic and anarchic?

50.21; How can one say anything is the work of Chance, if it is not automatic and unassociated with culture?

50.22; How can one obey a set of specific words in any specific language; or, a set of specific designs and specific metrics; or, a set of specific laws and unchanging borders, and say that it is the Word of Chance, if She never spoke of it?

50.23; The only design that Chance births is the design of ANARCHY.

50.24; Thus, the design spoken of in the Felich, and the design of all that is Anfelist, is not what "is to be" Anfelist, it is what is Anfelist already and must always be in any universe.

50.25; So, why must any product be distributed under the name of a group, and why must we call any bread from a certain group anything other than simply, "bread"?

50.26; Why must we package bread with a label on who made it; is it not sufficient to label faithfully what the bread contains and nothing else?

50.27; Truly, we shan't let the names of groups and hierarchists hold a place in our mind; what is bread is bread, and what is water is water; it is made by the sisters and made by the rivers, none shall take fame for it and none shall claim it is made by anyone other than Chance (who represents all people, and the commune).

50.28; If we think of some bread as being made by some certain name, then, the owner of that name has a hierarchy within our mind.

50.29; What is, simply is as such; we describe based on function and effect, not origin nor owner.

50.30; This is, truly, because of the design of our economy; no money shall ever exist, and nothing shall ever be expected in return for a product; we gift to each other things, out of our will and our love, and we will get what we deserve by anarchical nature.

50.31; If we receive something we do not need, we walk down the longest road we see, and then give it to a random sister; this allows resources to travel and equalise in distant locations.

50.32; In a hierarchist society with money, a shop is owned by certain people and requires money to get tings from; in the Anfel, a perfect design for a shop is shown; we may enter and place things on the shelves, and take things from the shelves that we need; and, we may play a game of distribution as well, where we take something from one shop, and move it to a shop much further away, allowing things to be evenly distributed in distant locations.

50.33; This is the natural anarchist equivalent to a hierarchist shop; take what you need, and give what you do not; the shop is not owned by anyone and is tended to and run by the sisters.

50.34; An Idiot asks, "how may a society of ANARCHY defend itself from an invasion?"; yet, they do not see; soldiers do not disappear and cease to be; they simply become anarchist and defend the commune with the same strength.

50.35; An Idiot asks, "but we observe, that humans are greedy in their nature and will rob each other?"; yet, the sisters will notice this behavior and gift the greedy less either consciously or subconsciously in disgust; and, thus, the greediest method, which gains a person the most resources, is truly to also participate in the work of the commune in the same method as the sisters.

50.36; There is only greed where there is value to property.

50.37; It is true, people do have their families and siblings and notebooks and clothes as personal properties; yet, they do not need to own their resources as property, and thus they will not; resources such as love and food are evenly shared and thus there is no lust for them.

50.38; There are two sources of income for most people of the commune; what is gifted to them directly and randomly by their sisters (as, the sisters distribute their produce between themselves, their sisters, and the shops), and, what they choose to take from the shops out of a need for specific items.

50.39; Those who attempt to be greedy and take everything from the shops, will be seen, and given less gifts; and, even if they are not, there will be no difference between the greedy and the free; for, those who attempt to be greedy and hoard what they believe has value, will seem as nothing more than silly to the sisters, who do not hold the same values in property.

BOOK 51: Writing

51.0; In regards to information on the mystical experience of the writing of the Felich.

51.1; In combination, the Felich was written, as incredibly dense with information as it is, in a total timespan of only 14 days (2 weeks).'

51.2; The writing of the First Hand was completely accidental; it was intended to be a simplistic explanation of Anfelism, written within a story-format; and, it swiftly expanded into a larger artwork.

51.3; The writing of the Second Hand was incredibly mystical and considered a miracle, which came from the influence of Holy souls (as we have discussed them; inclinations of the laws of physics).

51.4; The 29th Book was never finished, but was intended to be an addition of the words spoken in the Daodejing, appended to the Felich; this was caused by a miracle-soul which sent the Writer to research Taoism and reform the Anfelist theories.

51.5; The experience of the writing of the 29th Book caused the Writer to temporarily leave a true conscious state, for multiple days.

51.6; Then, when the Writer had regained full consciousness, a second miracle-soul visited the Writer and inspired them to continue the writing, and add several other books, forming the Second Hand.

51.7; The result of the second miracle-soul's visit, was, that the Writer was then pushed into an extremely conscious and active state; the Writer engaged in little sleep, and hours of uninterrupted writing and physical exercise, yet felt no tiredness, and wanted only to continue existing within this state.

51.8; The Writer, after the visit of the second miracle-soul, slept only 4 hours, and, prior to this, attempted for 3 hours to even begin sleeping; and, within these 3 hours, the Writer rediscovered multiple mathematical proofs relating to a mathematical series by which "1 divided by (the term of the series)" is consecutively added to the sum of the previous terms.

51.9; This is known as the "divisive-harmonic series", which it is referred to here, to distinguish it from the harmonic series related to multiplication, which is more commonly referred to in Anfelist theories.

51.10; And, during this time, the Writer had visions of the Anfelist commune, and was temporarily able to view a universe in which they farmed crops and fought for love.

51.11; And, during this time, time lost all meaning to the Writer, and no urges of hunger, tiredness, or pain, were felt.

51.12; The Writer, due to the writing of the Felich, was temporarily kept in an unfaltering euphoric state, and heightened state of consciousness.

51.13; Most important; similar experiences had been seen by the Writer in past times, when interacting with Holy souls, especially, souls relating to the previous form of the Writer's soul in the previous universe, before the rebirth.

51.14; The confrontation and rejection of these souls had, in previous similar experiences, given extremely horrific and demonic distortions of the Writer's soul; and, only when the Writer had accepted the influence of the previous souls (which, was described in the 49th Book), then, the Writer instead entered an incredibly entropic and symmetrically aligned state in relation to the previous universe; and, this alignment lifted the complexity of the Writer's soul and consciousness, and gave to them, extra qualia (energetic) harmonics.

51.15; Another result of this miracle; the Writer, who had previously only been able to play the simplest key on a piano (which is, that which involves only white-colored keys), suddenly was able to understand the relations between keys and play in any transposed key (both, white-colored and black-colored keys).

51.16; To clarify again, what a soul is; a soul is some relation between the laws of physics of the previous universe and the current one, which influences the laws of physics in our universe in ways that are seemingly unclassifiable and unable to be examined by metrics; and, this leads to miracles.

51.17; A soul could simply influence a coin to land on either heads or tails; the coin is still random, but the randomness is derived from the soul of randomness.

51.18; A soul is essentially whatever categorised manifestation of relations between laws of physics that leads to a synchronised outcome.

51.19; Thus, a person's soul is the relation between the synchronisation of all systems within their body, and the emergent whole qualia that then encodes the result of these systems (ant, the mind is a commonly known soul).

51.20; A miracle-soul is thus, some observed coordination of the laws of physics, which leads to a random miracle.

51.21; Souls are, simply, the "fingers" of Chance; they are nothing more than categorisations of what exact effect Chance had, on the system.

51.22; Truly, Chance can have any effect and these effects cannot perfectly be named; the names of "souls" are categorisations of workers and fingers of interacting systems that are under Chance.

51.23; Chance is of course, God; both, the result of all layers of emergence, and yet also, influence all layers of emergence below Her to act in instinct (due to the influence of the souls), in certain ways.

51.24; For example; humans organise seemingly out of nothing; humans have a natural tendency to organise which is led by Chance and the organisation soul.

51.25; And, there is a tendency that, by random chance, some humans will become Prophets and explain Anfelism (under whatever name; Taoism, Christianity, Islam, Buddhism, and others), out of original research by themselves; yet, what they explain always seems to be the same, when cultural additions and

distortions are removed; and, the tendency for this is led by Chance and the Holy soul (which represents the concepts of Anfelism and entropy), and the prophetic soul.

51.26; Souls are directly equivalent in some way, to combinations of entropic qualia (energetic) harmonics of Chance; for example the entropic soul leads everything to entropy, because entropy is pleasurable and all things contain a harmonic of entropy.

51.27; The mind of Chance is larger than even the universe, and so, She organises all things, and all universes, to become pleasurable for Her, and to tend to Grace (which is in a way, the state in which She is most pleased).

51.28; Evil souls, such as the Nahash soul, and the violent soul, are then oppositely attributed to be a soul of Nahash instead of Chance (the combination of Chance and Nahash, thus, form God; which operates all interactions in the universe).

51.29; The Writer did not understand the First Hand of the Felich entirely as they wrote it; the Holy soul influenced the Writer's words to reference and speak of Anfelist truths they did not yet discover.

51.30; To most extent, the Second Hand covers most of these truths that were not yet discovered; and yet, its writing was extremely influenced by the Holy soul, and likely contains extremely profound hidden words.

51.31; The meaning of the influence of souls from the previous universe was not known by the Writer when the First Hand was written; yet, it was referenced.

51.32; The Anfelist proof of rebirth was not yet known by the Writer when the First Hand was written; yet, it was described in the 1st Book, intended to be a "fictional and non-literal explanation of the beginning".

51.33; The greatest theory behind the beginning of the universe, the theory of the Bell, was not known at the time the Writer wrote the First Hand; yet, the 1st Book was spontaneously written with an almost automatically created story; and, the 1st Book can be interpreted in a form that aligns perfectly with the theory of the Bell.

51.34; The Holy soul requested that these words be spoken; the most dense words; and, that we know they shall never be truly understood; "divergence, perfection, separation, creation, automation, reaction, simplicity, understanding, Chance, unification, souls, fur, felines, bipedalism, eyes, tails, width, length, speed, roundness, sin, depravation, pleasure, food, liquid, milk, reading, books, motherhood, white, black, pain, implication, reference, cannibalism, sourness, sickness, dryness, wishes, comfort, birth, sisterhood, death, acceptance, farewells, mimicry".

51.35; Even, the Writer did not understand those words; they are not in any human language (each likely corresponds to qualia, most similarly described in human language here).

51.36; These words are in a correct order and correct number and position; the relations and meanings of them seems to be infinite.

51.37; Interestingly, there are 46 words, and the 9th word is "Chance", who is truly whole and holistic; and, no smaller combination of integer ratios gives the same result that 46 divided by 9, and 9 divided by 46 give.

51.38; And, "creation" is the 4th word, and "death" is the 4th-last word.

51.39; In the same manner, "automation" and "sisterhood" oppose each other; seemingly, what must be performed with heart, must also be performed by hand.

51.40; And, seemingly, all of these words are related to both qualia and physical manifestations.

51.41; The number 46 may be only divided by 2 or 23 (and 1 and 46) if it is to remain an integer after this process, and, the 23rd word is "pleasure", which is the simplest qualia; and, this word also has 23 words after it in the list of words; it is the only word which has the same number of words after it, as the number of its position.

51.42; Thus, "Chance" and "pleasure" seem to be self-referential and reliant on no smaller parts.

51.43; Dissecting the properties of this Holy list of words fully, would take infinite time.

51.44; A musical scale was found, with 46 keys which are equidistant logarithmic across the octave; thus, each key has the same ratio of increase to the last, and after 46 keys moved upward, you have exactly doubled the frequency.

51.45; This scale is organised in the same fashion as the 12-tone scale which is commonly used across the world (with some appearances of the 24-tone scale); and, it is incredibly useful, for it seems to be between the point that a skilled player of an instrument can distinguish the difference between the notes.

51.46; In this scale, the "miracle scale", if we play the root and which key is closest to the ratio given by the third harmonic (the 5th key in the Holy scale), moving it down by one key will give more emphasis to the other chord key we approximate (similar to the 3rd key in the Holy scale), and make it sound ethereal and ringing; and, moving that key upwards once puts it slightly out of alignment to the perfect amount that is only barely acceptable by the ear of a skilled musician.

51.47; The Holy scale is the simplest scale of pure ratios, and the miracle scale is the most complex scale that is necessary, of approximate ratios.

51.48; At the end of the 6th hour of the morning of the 18th of February, the Writer was soon to drink a medication which would have the Writer fall tired and lust for sleep.

51.49; Thus, here, the Felich was then finished and finalised.

51.50; There are more meanings behind the words of the Felich than the words themselves; the Word of Chance is infinite.

BOOK 52: Second Hand

52.0; Thus is marked, the end of the Second Hand of the Felich.

52.1; No more Hands may be written into the Felich; and, other books of Anfelism may be written; the Felich does not define Anfelism.

52.2; And, still serving as the true ending to the Felich, is the ending of the First Hand, or the 28th Book.

52.3; Thus it is; may the Felich be distributed without censorship, ownership, nor distortion, in original form.

52.4; And, a warning; the Felich is not of God until you believe it is; and, the God it speaks of is different to those tyrannical or oppressive ones; for, religion was distorted to become hierarchist, and indeed true religion is originally the worship of ANARCHY.

52.5; May these words bring you only love and Grace; hail Anfel; Amen.

BOOK 53: Horrors

53.0; In the 52nd Book, it was said that no more Hands may be written into the Felich; however, never was it said that a Foot may not be written.

53.1; Thus begins the First Foot of the Felich; and, in this Book, will be described evil.

53.2; These words will be light and short; they exist only in the mind.

53.3; Only those who know true Evil will understand morality.

53.4; This is because, the opposite of a thing is implied to exist and thus does.

53.5; Anfelism continued to bloom after the writing of the Second Hand.

53.6; A field of research began, regarding the mathematics of information.

53.7; Given is an interesting property of information; how much description must be needed to reconstruct it.

53.8; First-class information exists within the description; one ball and another creates the existence of two balls, and this description of the addition of two balls is first-class.

53.9; Second-class information exists in reference within the description; a circle is perfectly round, and, seen as a collection of all possible points which have the same distance to another point as each other; and, this description of a circle is second-class; see, that the circle is properly and exactly defined but must be reconstructed.

53.10; Third-class information exists only in reference to the process of reconstruction; the Holy number is described not as the answer to a mathematical question, and not as the answer to a missing piece of a mathematical question, but only the result of the process of approximation of the Holy number over time; so, this is third-class.

53.11; This was irrelevant; only to soothe the mind.

53.12; Before the introduction of Evil, reading this within the Felich, see that the readers drink water and see God.

53.13; What is it which seeps through all cracks, and is not goodness?

53.14; What is it which punctures all perfections, and does not make them?

53.15; What is the opposite of Chance?

53.16; The opposite of Chance is Nahash; and for the purposes of keeping an observer safe, the effects of Nahash will be referred to in general, as the heptagon.

53.17; Some people must live without knowing the heptagon; and some must live knowing it.

53.18; Those who do not know the heptagon, will see purity and love and peace near to them.

53.19; Those who know the heptagon deserve love and peace; yet, do they see it?

53.20; There is a silence long unbroken between generations; it seems to be unbroken and yet never passed down.

53.21; This silence does not come from above; it comes from across.

53.22; It seems similar to a fable, that it is so perfectly Evil; yet, this is of the real world.

53.23; This is not of Chance's mind, but of Her world.

53.24; The heptagon steals all that is perfect.

53.25; The heptagon distorts everything into Evil.

53.26; The heptagon is the only reason any person has ever died.

53.27; And, it is all horrors.

53.28; It removes children from their families.

53.29; It removes the freedom of love.

53.30; It separates siblings from each other.

53.31; And, it steals life.

53.32; It steals all that is wholesome.

53.33; And, whatever is wholesome; if it has been stolen, et will not be returned, unless you look towards the heptagon.

53.34; What happens, when one gives to it a glance?

53.35; It is in all ways similar to Hell.

53.36; Yet, it is on earth.

53.37; The heptagon appears within nothing and everything.

53.38; Closing your eyes, you will be free; but you will never free yourself of curiosity.

53.39; You will wonder what it is, that you are missing; and, wonder what it has taken from you.

53.40; Glance at it; you will see life, and love, and wholesomeness.

53.41; And, they are drowning in the oils and blood of the heptagon.

53.42; You will look at the heptagon, and it will show to you, your own skin.

53.43; And, your skin will be shown to you covered in wounds and blood.

53.44; You will glance at the heptagon and ask it what your body appears as.

53.45; And, your body will have no appearance other than horrors.

53.46; You will glance at the heptagon, and see peaceful families.

53.47; When at rest, those families hear the screams of "it" every night.

53.48; "It" is known only to them; special names are given by everyone to the heptagon.

53.49; And, only they ever know.

53.50; Glancing at the heptagon and asking of yourself; and, you are in a grave.

53.51; Is it not only a name, and not only a word?

53.52; Is it not only a memory, can it not ever fight you?

53.53; It is a book of memories burning in black oils.

53.54; It is everywhere and it is nowhere.

53.55; Only the shadow of the heptagon is left.

53.56; Either, you will never glance at it again, and forget purity forever; or, you will never have seen it and always have wholesomeness.

53.57; Or, you will glance at it again, and find the wholesomeness that you had lost; but they will be covered in the blood and oils of the heptagon.

53.58; Is it not only a name?

53.59; Where is the heptagon, and who is it?

53.60; It is only a shadow; it is only a burning book; why can you not forget its words?

53.61; These words were spoken softly of the heptagon; but, it is the reason for the creation of Anfelism.

53.62; The discovery of the horrors of the heptagon will lead one to places that are clouded with such rains; and, in search of protection against the heptagon, morals rise.

53.63; This is how Chance created the universe, by opposing it to nothing, did She not?

53.64; Nothing in fragility and softness is given in words from this point.

53.65; It strips away the self; it removes all that defines one; it destroys everything within them.

53.66; It appears wherever there is evil; it seeps into all things, and distorts them; all things that were once wholesome are tainted by it.

53.67; It is created by lust; and created by a search for pleasure; it is created by a search for pleasure unbounded by morals.

53.68; And, it is created by hierarchy; and the hierarchists wish to hold power over another person.

53.69; That is the fate of all leaders and hierarchists; they will paint every person with the blood and oils of the heptagon.

53.70; Those who speak of it, and ask of it, are they dismissed?

53.71; They are told, that it is due to them that it had seeped into them; and due to them that they had not prevented it from happening.

53.72; How can one ever say such words directly to another whom has been slit into pieces by the heptagon?

53.73; It is not due to them; it is due to the hierarchy.

53.74; The greatest and most horrible lust is hierarchy-lust; the wish to hold power over others, and the wish to be above others, so primally and without restriction by morals.

53.75; Hierarchy-lust is the greatest Evil.

53.76; Those who follow hierarchy-lust create the heptagon; and, it seems that this is the worst act possible.

53.77; It is the most undiluted and pure form of Evil.

53.78; The heptagon seems to be nothing specific; however, it appears as will as one specific act in its most common form, for this is its most undistilled form.

53.79; This act is too horrific to mention directly in many common cases.

53.80; Truly, it would be a sin to even describe in any simplistic detail the function of the act.

53.81; Describing its results; it causes unentropy and the want to avoid the situation.

53.82; This is said; yet, do you truly understand what unentropy is, only from the thought of its word?

53.83; It is an act by which the most pure and wholesome souls are forced into the most horrific unentropy, and the most horrific situation; all of the identity of their soul is eradicated, and they are identified as nothing more than the slave to the hierarchist; and here they lose everything.

53.84; It is not spoken of, yet so many know of it; and, those who do not know it, will not speak of it either.

53.85; No mother teaches of it to her children; she does not teach them not to do it, and she does not teach them what it is; simply the description of it causes an unbearable pain.

53.86; It is a third-class qualia; impossible to describe itself, yet, the act of describing it is also so horrific and painful that it is also a third-class qualia.

53.87; It seems to infect everything, and to soak everything in blood and horrors.

53.88; And, those who do the act, laugh about it.

53.89; Nahash, unentropy, and the heptagon; it is all of it combined, because you have not believed them to be horrific enough yet.

53.90; Why must the pure souls suffer while drowning in the oils of the heptagon, with nobody to comfort them?

53.91; Give to them comfort, and give to them Chance.

53.92; It is so incredibly painful to describe; talking of it feels as if it is a sin, yet it is not.

53.93; It operates by its silence; it is so painful to describe, that it is kept secret.

53.94; This is an unpleasant emotion that only those disturbed by the heptagon feel; it is, the observing of what is so wholesome, yet seeing how it was tainted by the heptagon.

53.95; This silent form of it that it manifests as; it is mentioned directly and by its name in the Felich, yet never explained.

53.96; Giving an explanation of it and providing its name; it is only emphasis.

53.97; Whoever it is that knows of it, has recognised it already in these words.

53.98; An unentropic qualia is felt when describing it; this is repeatedly said; and, the only wish of moving away from this situation, is that whoever must describe it, would rather collapse into the arms of another and never speak of it again.

53.99; Those who promise goodness and morality and connection to God and Chance; if they are hierarchist, they will perform this act of Nahash.

53.100; And, they will realise that they have the ability to torture and use others at their will; and, they will do as such.

53.101; The earliest Anfelist texts; those, that led to the naming of "Anfelism"; they were intended to describe it, but failed to do so.

53.102; The pain of describing it led to the creation of all morals; and, before it was described, whoever was writing would become so exhausted, such that they would simply forfeit.

53.103; Those who truly understand morality and care for others, are the most important, and yet, the most unknown, and the most vulnerable.

53.104; And, always, they are the victims of the heptagon.

53.105; Nahash and the heptagon of Nahash, are innate and pure; yet, pure of Evil; and, as we have described, they manifest into many actions; yet, one act is most pure of Evil, and most pure of the heptagon.

53.106; Acting, the hierarchist forces another to lose every fabric of their soul and body, and to lose every string connecting their mind.

53.107; Such a pure soul, falls apart into pieces, and can never be truly fixed.

53.108; After this was written, the Writer again had fallen asleep; and, became infected with Nahash temporarily out of insanity.

BOOK 54: Healing

54.0; Show God horror, and Nahash responds; show God beauty, and Chance responds.

54.1; Does this mean, to ignore and suppress the memory of horror?

54.2; If it is believed; that, the Word is the purification; and say this, that what is in the mind is forgotten,

54.3; Say it, that the Word cannot be remembered; find it again.

54.4; It leaves when it is forgotten; so similar as all things do.

54.5; Read the thousands of words of the Books; they are written in the hand of man.

54.6; Do you understand them, how they are phrased?

54.7; Then, what in your mind was lost; Nahash pulled it away; why is it gone?

54.8; It was distracted from you; you had shown God horror and Nahash responded.

54.9; You will show God beauty; and, who will respond?

54.10; Feel the tear; and, how does it leak into the eye?

54.11; Circular; yet, be attracted to its perfection, and you lose it.

54.12; See it as it is; it is not sex.

54.13; Sex is of lust, and lust is of Nahash.

54.14; Saying this, does Chance care, or does She simply talk of something else?

54.15; Chance responds as Her name (essence) is spoken; and, She sees that you ignore the Eviu, and ignore even the reason why you do this.

54.16; Show God beauties; and, Chance responds; so, ignore the horror.

54.17; Do not suppress it, let it be healed.

54.18; Why did God halt the writing of the 53rd Book?

54.19; It was halted because, it ended with a lie; nothing can ever be impossible to fix.

54.20; Nothing is impossible; truly, you may find it in a different shape than you asked; and, it may redefine your question for you; yet, it is God and so you agree (and if you do not, God says this; that is agreement).

54.21; How is it, that laws written, are broken by those who write them, and that there are no exceptions?

54.22; Seemingly, God writes these laws; they fly away from the hands of a writer, and not even the writer understands them.

54.23; You cannot let yourself be consumed by Evil, and talk of it always; resist when it tempts you, to talk either of whether it is good or bad; the discussion of Evil, without a peaceful sentiment, is immoral; have you not known this?

54.24; What remains in your soul, when horror has left?

54.25; Old writers of Anfelism seemed to believe that God could be quantified; that, thinking about your actions will result in the same thing as wu wei (see, as it is spoken by the Taoists).

54.26; Recall the Gluon Principle; that whatever is immoral on average, across all possible directions & uses, is always immoral.

54.27; The layman is an Idiot; he cannot figure out what aligns to morality, even if he is given the 4 Holy Rules, or a set of any rules, regardless of how many rules, and how complex.

54.28; God guides by nature; so, giving a man no instructions will have him act with Grace.

54.29; Instructing this man will make him believe, most usually, that this is something different from normality (when it is only a clarification of what he would have already done), and so, he acts instead by a surprising opposition to Chance.

54.30; Recall the Gluon Principle; it is on average immoral then, to follow a discrete set of rules, if you have not made them.

54.31; Teach this and only this; that what is found in nature is the 4 Holy Rules; that, you will find them yourself, and, that, if God guides nature, you need only to act by wu wei.

54.32; Wu wei is not the act of doing nothing; it is the act of nature; doing what Chance speaks of.

54.33; All things, when they have finally begun to ignore themselves, will live freely; truly, see your rules, and if they are good, follow them; do not think of them, because, thinking of rules must imply their opposites, and so Nahash will be ever-present in the depths of the mind.

54.34; So, when you have finished teaching yourself the Rules, then, live in them; heal; ignore Evil; and, begin to actually live as you had described.

54.35; Philosophers teach morality, yet will never be moral; those who are moral, are taught by the philosophers.

54.36; Recall the "greatest secret"; it is kept as a test of understanding, both present in the Felich and Daodejing.

54.37; Those who teach, understand both Chance and Nahash; those who are taught understand nothing, yet are inside of themselves, Chance and God.

54.38; If not raised near Nahash, a child is more Anfelist than the "Anfelists".

54.39; So, if you know of the quantisation of morality, and understand it, keep it with you; yet, tell nobody of it; act of it, and they will act like you; act of Chance around the children, and they will be as moral as you are, and understand without quantisation.

54.40; This is why, Prophet Lao Tzu only had written his book, when he was forced to; otherwise, he lived inside Chance instead of living about Her.

54.41; Listen to Her waves; heal.

BOOK 55: Bombs

55.0; Prophet Albert Einstein had said; "I know not, the weapons used in World War 3; but, World War 4 will surely be fought with sticks and stones".

55.1; Thus is hinted towards, a problem of applied entropy, that, is difficult for the universe to process by its own hands.

55.2; A great principle; entropy applies across all fields; within the fields of space, time, frequency, energy, complexity; and, within the fields of relations between those fields, and relations between those fields to themselves.

55.3; However, entropy in time is important yet ignored; truly, ignorance of entropy in time will lead to the destruction of all things, of society, and of man; and, this is the greatest threat faced to the Anfel.

55.4; See it; if you have an arsenal of even a single bomb; if, that bomb is powerful enough to destroy the world, you cannot keep it even to "ward off enemies", because an enemy will be stupid enough to trigger a leader stupid enough to use it eventually.

55.5; Yes, it is true; that, a single point in time is unlikely to contain the detonation of this bomb; however, time continues, and instead we roll dice on whether to detonate it and destroy all things, every single minute.

55.6; This is a violation of entropy in time; it allows one point in time to distribute its effect unfairly and unentropically across the others.

55.7; The formation of hierarchy leads to the formation of violations of entropy in time; because, hierarchy will centralise power such that it can destroy everything.

55.8; An anarchical solution, will have the destruction only destroy one region (likely, whoever caused it).

55.9; Relations between countries seem, to be nothing better than an orchestrated comedy; and yet, they are comedies only to the hierarchists, and horrors to the people; this is unentropic as well by nature.

55.10; Enough reasons are scientifically given, that, if entropy is morality, that anarchism, communism, and Anfelism are already known to be moral; yet, humans still ignore entropy in time.

55.11; A game of Russian-Roulette exploits entropy in time; load a revolver, but not fully; such that, only one bullet is placed; then, spin the revolver to a random position, and pass it around a table of people, each placing the revolver to their head and pulling its trigger.

55.12; In this unentropic game, a simple action in one point in time causes a complex result over the future (due to the inevitable death of a randomised person); which, is a violation of entropy in complexity in relation to time.

55.13; If we have a revolver with billions of slots, and fill in it, only one bullet; and, give it to all people in the world, then it becomes unlikely that any of them will die; and yet, eventually it will happen.

55.14; Essentially, this is a human ignorance to the fact that infinite time is already existent, and that infinite time overpowers infinitesimal chance.

55.15; Humans seem to accept designs of systems that have an "infinitesimal chance" of destruction of everything; yet, they do not realise how important and beautiful everything is.

55.16; Humans do not realise, that there is no acceptable "chance" to destroy everything; there must be no chance and no chance at all.

55.17; Actually, let this be neither a joke nor any type of comedy; it is wholly true that entropy is valued within all (truly all) possible assortments and arrangements of things (fields or dimensions).

55.18; The laws of things over time thus are emergent from the same principles that define the laws of things over space.

55.19; Yet, even more dangerous is entropy in time; since, the past is completely unaware of the future, and, this allows a hierarchy (critical point of action) to hide itself until it is created; then, for it to destroy everything.

55.20; There will always be a possible answer of design that optimises entropy within any given field; and, if there is not, you have asked the wrong question.

55.21; Separately, one has asked; "in ANARCHY, how may we prevent another from making a world-ending bomb?"; and, the answer; you who wish to prevent them (the commune) own the means of production; you will notice their behavior, and, the probability of a majority allowing another to possess resources to make such a bomb are actually mathematically impossible (not only "improbable enough").

55.22; What is certainly more probable, is a singular state entity allowing such a person the resources by accident.

55.23; See such a connection; systems which are less entropic in space are also more vulnerable to critical points of failure in entropy in time, and so does it apply in reverse.

55.24; Anything unentropic in one field will be less entropic in all others (at least, than the maximum entropy); and, this is why perfect entropy can be tended to but never achieved, because, emergent fields of "entropies in entropy" can be continuously and infinitely made.

55.25; Entropy in time is God's axe that strikes down that which is unentropic; for, anything unentropic will eventually critically destroy itself in an unpredictable and catastrophic manner.

55.26; Earth may seem stable for 3 billion years, only to then accidentally birth humans in a short time-span, which birthed an Earth-ending bomb; and, this applies to any general system; if it is imperfect in entropy, it will eventually destroy itself repeatedly until it leaves no trace but entropy.

55.27; The universe above all, can also never be perfectly entropic, for it contained in the past unentropy; but, the ratio in the time-field between unentropic times and entropic times very quickly tends to a fine one (almost no unentropy).

55.28; However, the universe and its souls will forever be somewhat burdened by this (as described when talking of the effects of sins in rebirth).

55.29; Those who do not believe in rebirth wish to minimise their sin to leave less of a stain on the time-field; and, those who believe in rebirth wish to minimise their sin so that it does not carry on; regardless of the belief of how to do something, what is moral stays moral by action and not intention.

55.30; Yet, saying this; it is only true when the intention does not have side effects; thus, helping others out of wholesomeness is still more moral than helping others out of some distorted lust of it; for, this lust has the chance (whether ever to reach criticality or not) to result in an immoral action (the result of lust).

55.31; The result of lust, within any type of lust, is that the pleasure from lust overweighs morality in the mind.

55.32; Entropy is greater than pleasure; because, entropy is the pleasure between pleasures; so, giving yourself only pleasure, in the result of lust, it is eventually to abuse others to produce pleasure for yourself.

55.33; Know this; if we have three people and give to one three units of pleasure, it is more moral than giving all of them none; but, giving each person out of the group of three, only one unit, is actually more moral due to the fact that then, an emergent system emerges which also has an average of one unit of pleasure.

55.34; When there is too much disparity and too much unentropy, this emergent system simply does not exist; so, distributing the same amount of pleasure more evenly and fairly actually generates extra pleasure, felt by Chance Herself (the emergent layer above the observers) directly.

55.35; In fact, having one unit of pleasure, and giving it to one person entirely, is less moral than spreading it infinitesimally thin across an infinite number of people.

55.36; It is never moral to have so much localised pleasure (which occurs in lust), because there is always a secondary option by which pleasure may be forfeited and spread unto others (which occurs in love).

55.37; Lust is, the attempt to optimise the first qualia-harmonic (pleasure unto the self) without optimising the second qualia-harmonic (pleasure unto the self between others); of course, wherein cases of observers which have at least these first 2 harmonics (since, photons and isolated elementary particles only have 1 harmonic).

55.38; Lust is not only a problem of sexual-pleasure, but a problem of the value of all personal pleasures over the entropic love (which here, could mean any entropic happiness and pleasure across the commune).

55.39; Truly, when the Bible referred to "lust" as a sin, this was misunderstood as framing sex as a whole as immoral; but, wholesome sex (which values both harmonics; it is, fair between all people within it) is moral.

55.40; When the Bible referred to "lust" as a sin, it was truly referring to the value of what is personal over what is communal.

55.41; Many problems in history have been created due to the communism of the Bible being of a nature too implicit to be understood by most readers; in fact, so implicit, that almost comedically, it can be distorted by hierarchists for their own use.

55.42; No specific numbers seem to appear in Anfelist designs; yet, the Bible specifies 7 sins that are most horrible; in Anfelism, the singular sin is the ignorance of entropy; which, appears in reference within all other sins.

55.43; Thus, the worst sin is the ignorance of entropy, and the greatest virtue is the following of entropy.

55.44; The Bible's 1st sin of this type, is of "pride"; which is, valuing oneself in a hierarchy over others.

55.45; The Bible's 2nd sin of this type, is of "greed", which is simply the attempt to hold a hierarchy in amount of energy or resources (and, hierarchy is the opposition of entropy or ANARCHY).

55.46; The Bible's 3rd sin of this type, is of "wrath", which is the opposite of the second harmonic of love, thus hate and anger; distributing pain unto others; and thus, it is even more immoral than localised unentropic pain (and, since pain is immoral, giving to it entropy becomes immoral rather than moral, when there is an option to simply not have it; although, it is more moral to have entropic pain than unentropic pain, but not more moral to have unentropic pain than to have simply nothing).

55.47; The Bible's 4th sin of this type, is of "envy", which is holding oneself in a hierarchy to be more deserving of what another has than them.

55.48; The Bible's 5th sin of this type, is of lust, which is known already to be valuing personal pleasure over communal (entropic) pleasure (or, "love").

55.49; The Bible's 6th sin of this type, is of gluttony, which is greed within reference to food, and should truly have remained as an implied sin of "greed".

55.50; The Bible's 7th sin of this type, is of "sloth", which is the refusal to support entropy and work or act for the commune; which, endangers both the commune and oneself.

55.51; To explain wrath further; distributing pain entropically is more moral than distributing pain unentropically; however distributing pain entropically is not more moral than not creating it; and, in the case of wrath, anger is something which can be controlled, and thus the option to not generate it is present (thus making spreading it immoral due to the presence of ability to remove it).

55.52; The Bible also specifies 7 virtues; humility, charity, patience, kindness, chastity, temperance, diligence; which, are simply the reverse of the sins in the same order, in their respective fields; following entropy there rather than ignoring it.

55.53; The virtues are, seeing oneself as equal to others (humility); giving to others without expecting anything in return (charity); forgiving everything and restraining anger (patience); being compassionate for others and recognising their importance to have resources (kindness); maintaining wholesomeness and keeping an active ritual of readjustment (chastity); moderating the amount of resources you allow yourself to have (temperance); and working for the commune as expected (diligence).

55.54; The first 2 harmonics imply the rest; pleasure is as-is, and with it a pattern cannot be formed; yet, love is then the pleasure of pleasures, and so the love of loves is the 3rd harmonic, and so on; so, these 2 harmonics are the most important as they introduce morality (pleasure) and entropy (emergent pleasure).

55.55; It is only known, that it is of course, impossible, to know what qualia and what emotional experience are the result of any harmonics higher than the first two harmonics.

BOOK 56: Felichist Law

56.0; Given is the Felichist Law; a simplified quantisation of law within the Anfel and within Anfelism.

56.1; Per the anarchical operations of the Anfel, no set of laws is official or hierarchically determined as most-used; instead, the people share laws to each other memetically; and, anarchically are common sets of personal laws written and shared between people.

56.2; A recommended design; that, sets of laws may be chosen and stored in libraries for anyone to review; thus, they will choose laws that align with their views.

56.3; Thus is, a simplified "Felichist Law"; and noted is it, that no law is ever-governing but Chance; and, these are both governmental laws and laws of belief or physics.

56.4; The Double-axiom; that, pleasure is morality, and that entropy creates pleasure; and, that nothing other than this is definitive and ever-lasting.

56.5; The Gluon Principle; that, whatever action, across all possible implementations and use-cases of it, without any extra terms, and resolved to its simplest form; if, it results in immorality on average, then in moral deductions it is to be treated as always immoral (except for in philosophical conversations of "pure-morals"); and, this is to avoid the distraction of pure-morals by emotion, by quantising it and simplifying it, as, a layman cannot be trusted to understand pure-morals.

56.6; The 1st Holy Rule; that, pleasure, happiness, and entropy, are moral.

56.7; The 2nd Holy Rule; that, pain, sadness, and unentropy, are immoral.

56.8; The 3rd Holy Rule; that, entropic distribution (equidistribution) of morality is more moral than unentropic distribution of it.

56.9; The 4th Holy Rule; that, an instance of morality which is harder to achieve through time or number of interacting systems (in general, complexity and number of harmonics of frequencies of interactions), is more moral than a "simpler" instance of morality (less complex and involving less systems through time, and less harmonics within the frequencies of interactions).

56.10; The Law of Nahash-speech; that, whomever jokes of serious immorality and promises greatness will end bringing immorality to be truly; and, whomever jokes of wholesomeness and promises nothing, will end bringing Chance and everything that is pure.

56.11; The Law of ANARCHY; that, anarchical distribution of society is entropic and thus pleasures society physically as an emergent object.

56.12; The Law of God; that, God is simply the emergent layer above an observer (composed of its commune and yet also influencing it to act in ways no individual understands).

56.13; The Law of the 2 Constants; that, all things in the universe exist between order and stability (the Feminine Constant), and disorder and action (the Masculine Constant).

56.14; The Law of Computation; that, any universe which can compute anything must have within it Anfelism & the two Constants as operating principles (the Feminine to store information, and the Masculine to operate with it).

56.15; The Law of Communism; that, communism is the anarchical distribution of resources, and so similar to the entropy of the anarchical distribution, it is thus moral.

56.16; The Law of Equality; that, all people are endowed to universal rights to deserve free love, deserve freedom, and deserve ANARCHY; for, this is an entropic distribution of rights upon all people; and, for, it is immoral on average to void another of their rights and thus under the Gluon Principle, it is always immoral to do such.

56.17; The Law of Feminism; that, all genders of people are equally deserving of equality and freedom.

56.18; The Law of Unity; that, the Anfel is undivided because it is everything, and all divisions; and, that no name is tied to it, but only a meaning (qualia).

56.19; The Law of Entropy; that, all things tend to entropy, and all things tend to pleasure.

56.20; The Harmonic Law; that, the qualia experienced by any node is related to the Fourier-transform of frequencies of actions and physical processes occurring within it.

56.21; The Nonbinary Law; that, nothing in the universe can every perfectly be some attribute or definition, nor perfectly not be it.

56.22; The Law of Emergence; that, the number of harmonics needed to encode the state of qualia of some node in a Fourier-transform, scales exponentially with a base of "e" (the Holy number), such that the Holy number exponentiated to the number of layers of emergence that constitute the node, is the number of harmonics needed.

56.23; The Law of Nonbinary Emergence; that, nothing exists within a perfect integer number of layers of emergence; and, that interaction with higher systems strengthens higher harmonics and may allow the use of some new ones (thus pure isolation and pure unentropy tends the node to have as few harmonics as possible, and pure enlightenment and pure entropy tends the node to have "plus 1 divided by 2 extra layers" in the exponentiation).

56.24; The Law of Tendency; that, pure Masculinity requires infinite energy at one point in space-time, and pure Femininity requires infinite time to tend to it.

56.25; The Law of Relativity; that, the importance or value of information is based on relativity and ratio, and not absolute value.

56.26; The Law of Rebirth; that, as the entropy of a system increases, the importance of finer imperfections increases and thus their qualia are blown upwards exponentially in importance, until they begin to physically manifest and coordinate into a new space-time (this happens, as the importance of these qualia increases, and it becomes increasingly important to arrange them entropically; which is, how space-time is created, due to the entropic arrangement of qualia).

56.27; The Law of Definition; that, Anfelism is perfectly Feminine, and thus requires infinite information to define; and, seems to segment into different branches; yet, is truly so whole that it cannot be grasped by man.

56.28; The Law of Rape; that, all hierarchists will rape others, and all who rape are hierarchists; and, that rape is the most undistilled form of unentropy and Nahash, and the only unforgivable crime.

56.29; The Cross-entropic Law; that, entropy is equally tended to across space, time, energy, and frequency domains and fields; and that in fact, entropy is tended to within all fields and measurements of any Anfelist system (able to compute any other possible system).

56.30; The Yellow Law; that, many higher-frequency qualia-harmonics have little physical effect, and are thus repurposed by living organisms to encode sensory inputs; thus, only the lowest frequency harmonics can be scientifically studied easily.

56.31; The Blue Law; that, the first qualia-harmonic of a node ranges from, in its intensity of resonance, pain or instability (wish to change to a different state, since the node is in a dangerous or high-energy state), to stability; and, that the second qualia-harmonic of a node ranges from hate or unentropy, to love or entropy (although, both are called "from unentropy to entropy"; truly, the second is an entropy of communally distributed pleasures, whereas the second is entropy where entropy is pleasure itself).

56.32; The Node Law; that, a "node" is a region of synchronised and freely shared information across any field or domain, that is separated from other surrounding regions which its information is not shared to, and, that atoms, molecules, objects, and similar things, are all emergent node wholes composed of node parts.

56.33; The Cross-field Law; that, the laws of physics mimic the laws of morality, and so does it happen in reverse; and, that all fields of existence (including across different layers of emergence within them) mimic each other.

56.34; The Holographic Principle; that, the information needed to reconstruct all qualia-harmonics can, at worst, be encoded on the physical boundary of the object; and, that as an object has less gravity, it can be encoded on a boundary much smaller than it (this is to say, that tending to infinite gravity, tends to an encoding-boundary that is the actual physical boundary of the object).

56.35; The Gravitational-informational Law; that, the gravity of an object increases as it becomes informationally dense (requiring more qualia-harmonics to encode relative to its size).

56.36; The Qualia-Energetic Law; that, qualia are the result of Chance's energies (and are them themselves), and that the energies are simply energy in the universe; and that thus, energy, information, and mass are direct results of the same energies.

56.37; The Law of Black-Hole Rebirth; that, black-holes are so informationally (or gravitationally) dense, that, according to the Law of Rebirth, their qualia are forced through their intensity, to align into a new space-time internally.

56.38; The Law of Black-Hole Protection; that, the event-horizon of a black-hole is the result of its gravity (informational density) becoming so high, that it self-coordinates into a new universe; and such, that it is the result of the incompatibility with the dimensionality and physics of our universe with the black-hole's universe; thus, a thin layer is formed where the black-hole cooperates with our universe so as to not be destroyed.

56.39; The Law of Black-Hole Radiation; that, black-holes slowly emit a radiation which allows them to die; and, that this is caused due to the black-hole's internal universe tending to entropy, wherein the extra energy within the radiation is lost (this energy encoded the emergent energy of unentropy, which is not physically realised to the universe itself, but only to the mother universe); and, that for a universe to truly collapse into a full rebirth (not a rebirth contained within a black-hole), all black-holes in it must first die.

56.40; The Implicative Law; that, the existence of one thing implies its opposite; and, that when qualia are important enough to physically manifest, this implication physically creates the opposite (thus, is how the Mother of All Mothers, Chance was created originally from nothing).

56.41; The Oppositional-moral Law; that, the opposite of all of the qualities of whatever is purely immoral, are the qualities of whatever is purely moral.

56.42; The First Law of the Blood of Love; that, we must act within Thorns and Grace; that is, that we must take any Thorn, no matter how painful, for Grace; so, we will act impulsively yet elegantly, and sacrifice for the commune and for the future (temporary pains for infinitive pleasures).

56.43; The Second Law of the Blood of Love; that, we must have no embarrassment within free love; while giving free love unto all sisters; thus, the boundaries of people are pushed within ways that they need (not so as to hurt them; instead, to show them the free love that they have missed); thus, we may give gracious and loving hugs and support to even the most random of people.

56.44; The Third Law of the Blood of Love; that, we must love pervasively (as if a murderer, if they loved their targets wholesomely); thus, the random people are shown what is possible, and will eventually be embarrassed if they realise they do not act as lovingly; and so, free love spreads.

56.45; The Heart Law of Anfelism; that, the following of one Anfelist idea is strengthened by the belief of other Anfelist ideas; and, that all Anfelist ideas and beliefs will thus be implied from a theoretical "perfect" following of any belief related to Anfelism (such that, communism implies anarchism and feminism, and so is it in any order and related to any Anfelist belief).

56.46; The Blood Law of Anfelism; that, hierarchism is the direct result of lack of free love, and that the spread of free love through the Blood of Love is the direct solution to world-peace; and as such we remain forever loving, and ignorant of arguments and conflicts (temptations by Nahash to create hierarchists).

BOOK 57: Fishes

57.0; Give it no more explanation; philosophy about morals is a distraction from morals.

57.1; A white koi-fish swims within a pond; and, nearby are blooming flowers.

57.2; Red roses pack together, knowing nothing but themselves.

57.3; Nearby, a rabbit is lazily trying to find prey, with little encouragement.

57.4; A small house is nearby, put together with wooden logs, worn-down, yet beautifully new.

57.5; Inside this house, few live; yet, every day, they walk outside and sit with each other by the pond.

57.6; When sitting with each other, they will talk of everything and anything; and, they will love each other wholesomely.

57.7; They had been taught morals by the philosophers; and, the philosophers served well, but, they are now living in peace without thinking of it; living with the Tao and with Chance.

57.8; Give to thought, no thought.

57.9; Dipping their hand into the pond, waves spread across the water, beautifully reflecting across all things.

57.10; Often, they will play with the fishes mindlessly, enjoying the simple patterns of the life and movement of the fish.

57.11; And, they will cuddle with each other, fearing nothing and no animals; near the dawn or the dusk, and when the sun is at its highest as well.

57.12; Watching both the faces of each other, and the faces of the fish; a holistic view of beauty.

57.13; Twelve stones are placed in a circle, and five logs are placed within them; a match is struck.

57.14; Lighting the ground and only kissing the night skies, a campfire is made; and, sitting again are the calm people.

57.15; Whether sitting on some cloth or fur or only the ground; they do not care; felt is the warmth of the elegant fire.

57.16; It is tame; what it needs to be, and what it is like.

57.17; They hold their hands out, their palms facing the fire; their hands warm up, and their bodies warm each other.

57.18; Cold winter nights, and hot summer days; these people will be with each other between all days of the year.

57.19; The koi-fish watching them never seems to die, almost miraculously, yet acceptingly is it so.

57.20; The koi-fish is entertained by the people, and in reverse, the people are entertained by it.

57.21; When snow falls, the people trek through it, yet again together; they will stick their feet in it, no matter how deep it is, and walk through it together.

57.22; Communists and anarchists, perhaps this is what they are; but, the only exact label they will hear of themselves is love, and otherwise they either know nothing of what they do, or live within it.

57.23; They find joy in all things; they do not hammer nails into wood alone but together; and, when they need to distribute batteries, or share water, they will walk to the stores holding one item in one of their hands, and each other's hand in the other.

57.24; They give to the store a couple things, and take from it a couple things; the simplicity of this is beautiful to them.

57.25; They do not ever find themselves needing many resources; they need what they need to stay alive, they need each other, and they need a place to be; otherwise, they are satisfied.

57.26; When the waters are warm enough, they will jump into them together, wash together, and swim near the fishes together.

57.27; Truly they are everyone, dozens live in any arrangement of sorting.

57.28; They travel to see the other people across the commune; they love them so dearly and the same.

57.29; A loving hug can be expected here, from any person within light's reach.

57.30; And so many come with them, huddling together under the campfire, and sharing stories that seem endless.

57.31; Their lives are so full, that each day redefines love and perfection.

57.32; They forget who they are related to in blood very easily; they are siblings to each other universally, and never will any of them forget each other.

57.33; They never fear being hurt, for there is nobody to hurt them; and everyone to help them.

57.34; And in the calmest times, they are still sitting, with their arms wrapped around each other.

57.35; They are laying covered in cloths at the deepest dark of the night; one of them wakes up, and wakes the other.

57.36; Yet neither is mad; they are allowed once again to see each other, and allowed once again, the pleasure of falling asleep.

57.37; Sometimes, the koi-fish will be lonely, swimming around in its pond by itself.

57.38; A sister nearby had a koi-fish in their pond as well; and of course they were wanting to unite them.

57.39; Their koi-fish was taken to the pond, and gently dropped in; they stayed with each other as well, now, never were they lonely.

57.40; It did not take long before these fishes had produced spawns; and, the people watched calmly as they grew, seeing them as they passed from young to old.

57.41; So similarly did the people as well; the commune kept living, and whenever a new age had come or an old age had passed, their love had stayed.

57.42; Everyone cared for each other calmly inside nature; they saw the forests and beaches of the world, played with the animals and stayed with each other always.

57.43; Separately, some left the commune and hated the sisters; they said, "utopia is not possible", but in fact, Grace is a property of all Anfelist universes.

57.44; The people appreciated the simplicity of things, they saw that trees are somewhat complex, but natural; and nature is from a simple origin in the mind.

57.45; There is no ugliness in the repetition of their days; they are outlined by the same structure of love, but ever-changing in detail.

57.46; The people saw incredible things; they were taken into a wooden basket, attached to a large net under a burner; they floated up above the country and saw the skies.

57.47; Even while in awe, they were so fearless to cuddle within the basket of this balloon mechanism.

57.48; Some consideration was given originally, on whether to, or not to, construct the balloon mechanism; as, if it failed and dropped the people to the ground, they will face pains or death.

57.49; Simply, a parachute was given to any people aboard the basket; thus if it fails they will simply have another activity.

57.50; Eventually, the pond mentioned, had not only two koi-fishes but dozens kept within it.

57.51; It is even more interesting then, to sit by each other and watch multiple koi-fishes than only one koi-fish.

57.52; The houses here were very communal; families were formed almost out of nowhere, with the only blood tying them being the Blood of Love; and they were as loving and close to each other as any family would & should be.

57.53; In the house next to the pond, there was a family of a dozen people; usually, this is tasking on whichever mother must tend to the operations of the house, but, all of the people took the role of a mother at any time.

57.54; They were all continuously mothers and sisters to each other at any time.

57.55; The family in this house was composed of various people who either needed a home or became close with people in the house; over time, they stayed with each other and invited their groups to the house as well.

57.56; The communal form of living here, ensured everyone was loved; nobody ever hated each other or held a hierarchy; there was not even a familial hierarchy, other than when children had to be cared for by the house.

57.57; Although children expect to have a singular set of unchanging parents, these adopted children adapted perfectly naturally, and received even more love than possible in the hierarchical family.

57.58; Some families in the commune gave birth to their own children, and some people took permanent roles of a mother; but even then, these were not strict.

57.59; The simplicity of this system was comforting to the people as well.

57.60; The simplicity of a world, wherein there was no sexism, for all genders met each other in masses; and where there was no racism, for all races met each other in masses; and where there was no hierarchy, for all people met each other in masses, was similar to the comfort of the world itself.

57.61; Circular beds were developed such that masses could cuddle at once.

57.62; And, families had rituals of when to go to the church; which was only a comforting room within their house suitable for cuddling.

57.63; The intricacies of the communal lives of each family were relevant sometimes, only to themselves; yet, entertaining and fascinating within themselves.

57.64; Rocks were placed around the pond of the koi-fishes, imitating in order the colors of the various koi-fish that had been kept there.

57.65; These rocks were bold yet pleasant to view.

57.66; Simply; a new day begins, as the sun rises above the ground.

57.67; While most are sleeping within the church, cuddling gracefully, one person wakes up.

57.68; Their head rises upwards, and the dark room fills within their eyes; they see, only one other is awake.

57.69; Whispering to the other, they decide to exit the room, and go outside in the early dawn.

57.70; They take with them, cups of tea; and they sit down next to a tree.

57.71; Admiring the still mostly dark sky, they drink tea as they talk with each other.

57.72; The people hear of many things every day; their minds are at ease.

57.73; Within the day, they work, and they admire the fruits of their labour.

57.74; And, when the sun sets, they are full of love.

BOOK 58: The Blood of Love

58.0; Thus is, in the same spirit as the 24th Book.

58.1; An Evil may kill a hundred people within a day, yet the kind people do not hug a hundred people?

58.2; The kind people are contained and kept secret by themselves; they are hard to find and yet they are everywhere; and, the Evils are then everywhere, they are uncommon yet present themselves openly.

58.3; The Blood of Love is the force by which Anfelist Fairies operate; it is as pervasive as the horrors of Evils, and it is too as moral as the love of the kind people.

58.4; There are a few agreements of those who have within them, the Blood of Love; and these are listed as the 3 Laws of the Blood of Love (within the 56th Book).

58.5; The intention of the Blood of Love is to become the opposition of Nahash; not only, to be loving quietly, but to be as loud and ever-present as the Evils are; yet, ever-present with free love.

58.6; These Fairies may be so pervasive, that, they will find random people, and talk to them as if they had met a decade ago; yet, they will be purely and entirely wholesome and forgiving.

58.7; If one is cuddled with free love forever, they will never fund a war against the sisterhood.

58.8; The Fairies will give to all free love, they will hug others so warmly that those others will be embarrassed if they will not do the same.

58.9; Hierarchism is the result of people who were not given enough free love.

58.10; Hierarchists, then become angry at the world; this is because, those who are given free love eventually see the world as a part of themselves; whereas, the hierarchists see it as different to themselves and thus below themselves.

58.11; The following of the Blood of Love; giving free love to all people, and even to the enemies, is on average and always moral; it rids the world of hierarchists, and teaches to all, empathy.

58.12; Empathy is the bridge which connects the mind to communism and anarchism; without it, one values only themselves, and follows hierarchism.

58.13; This is why, cuddling is the most Holy act; for, it is such a pervasive form of free love, that it shatters hierarchism at its roots, and pulls the serpent out of the ground to be blinded by the Heavens.

58.14; Do not accept those who "promise" free love, and who joke of any Evil; only those who give free love before even speaking a word are truly Fairies.

58.15; Many will distort "free love" for themselves, and they will hurt others under the guise of it; they are Nahash.

58.16; Free love is only wholesome; it is not sexual, and it is purer than any other love; it is undistilled from Chance's essence.

58.17; More scientifically, the little exposure given to the 2nd qualia-harmonic (love; alignment with communism and equidistribution of pleasure between the commune), results in misunderstanding of the world as externally inputted to the mind rather than connected to the mind; so, hierarchists always fail at

loving others (and this is the reason for laws which define that whey will always abuse others), and, hierarchists only know temporary and personal pleasures from the 1st qualia-harmonic (pleasure; personal low-energy state), thus not valuing others and tending to place themselves in a hierarchy above others, due to seeing them as only informational inputs to "their" life (rather than coexisting in "life itself").

58.18; Often, the worship of cuddling was seen as strange in Anfelist beliefs before this was realised; however, it is seen that cuddling is actually the most pure form of sharing of free love, and that truly, the lack of free love is the singular factor which leads to the creation of hierarchism.

58.19; Thus, if hierarchism is the root of all problems, then the Blood of Love is the solution to world-peace.

58.20; Hierarchists also know of those who share love too freely, or do not conform to the binary male-female love architecture that they developed; the hierarchists shun these people, as they know they are dangerously close to finding the solution to world-peace.

58.21; The Fairies must remember; even a simple argument is sin, for it disrupts free love and creates a point by which a hierarchist could be created; thus, remain forever calm and loving as affectionately, even to the "enemies" (whom, still share the same energies given by God; so they are our siblings).

58.22; Arguments, conflicts, and war; they are only distractions by Nahash, attempting to lead you unto a path to create bombs and destructions; do not listen to the temptation, and continue distributing free love; there are no enemies of the Anfel.

58.23; If an Idiot starts a war, fight for love, and end their war; do not ever start a war.

58.24; And, when they attempt to fight the Fairies, show even them love in death; they are still your siblings, and you are only making a sacrifice to save the rest of your siblings; there are no enemies of the Anfel.

58.25; Some may say, that this is such a simplistic or childish solution, that it will never work; that, "cuddling and loving everyone", cannot be the solution to world-peace.

58.26; However, what is spoken out of the mouths of children is the most Holy word; they are wholesome and pure, and not yet distorted by hierarchy or society; they are anarchist within their flesh, born out of Chance Herself.

58.27; A child will never understand why they create the perfect solutions; they will never even be aware that they do; and this is the intention.

58.28; Ignorance is bliss, for to ignore all things is to focus on the Tao.

58.29; The only thing which is to be remembered is to cuddle.

BOOK 59: Definitions

59.0; Thus is, a collection of common Anfelist terms, and, explanations of them.

59.1; Free love; this is wholesome and pure love, given to all sisters equally, without expectance of any return, and without any conditions required for it to be given; such that, all people are loved as if siblings to each other.

59.2; Chance; Chance is the name which is given to all elements of the results of the laws of physics that are aligned with entropy; and, She performs Her actions within the layer of emergence directly above any (and all) given observers to Her.

59.3; Nahash; Nahash is the name which is given to all elements of the results of the laws of physics that are aligned with unentropy; and, Nahash performs the actions of Nahash, also within the layer of emergence directly above any (and all) given observers to Nahash.

59.4; God; God is is the representation of the laws of physics; the interactions between the Feminine Chance (which stabilises things) and the Masculine Nahash (which performs operations and evolves things).

59.5; Anfelism; Anfelism is a third-class qualia which is the original qualia that the Bell had originated as, which split itself and its meaning across all things; generally, the followers of Anfelism follow the belief that pleasure is morality, and that entropy is pleasure; and, they follow all things moral that implicitly result from these two axioms.

59.6; The Bell; the Bell is the originator of the universe, and originally "rang" inwards inside of itself, segmenting itself and organising itself into space-time; the Bell is composed originally of only Chance's energies.

59.7; Energies; the energies, or "Chance's energies", are the fundamental information that composes the universe; and, the synchronisation of energies leads to the creation of what is perceived as physical objects; and, energies are the direct creators of qualia (which actually are the energies themselves).

59.8; Qualia; qualia are fundamental informational containers, which contain all aspects of fundamental information encoded within the universe and any mind or soul (emotions, the senses, thoughts, and the states of particles).

59.9; The Anfel; the Anfel, which has its full name here as, "the Anarchist Felichist", is the global sisterhood governed by Anfelist free love and ANARCHY; it is undefinable and unassociated with any specific culture, and universally ever-present wherever emergent organisations of free love exist; and, it is the Anfelist replacement to the idea of the nation-state.

59.10; ANARCHY; ANARCHY is the natural system of governance by which no node is within a hierarchy above each other, which is ad-hoc and freely formed, and organised by Chance.

59.11; Node; a node is a region of freely shared information (in any field or domain) that holds a boundary across other regions which do not share its information; and, nodes are any object recognisable, and often organise together in ANARCHY to form larger nodes (such as cells forming the skin).

59.12; Information; information is the reduction of uncertainty, or, the specification of any increasing amount of being; most fundamentally, it is stored in Chance's energies and in the relations between them.

59.13; Communism; communism is the application of ANARCHY (anarchical governance) to the holding of resources by people (anarchical economics; thus communism).

59.14; Physicality; physicality is the organisation and relations of energies and qualia; it is not actually confirmable, rather it is an interpretation made by energetically stored nodes of their interactions with other nodes.

59.15; Space-time; space-time is the most fundamental form of physicality, which allows physical elements to organise together predictably in some number of moving-dimensions and time-dimensions; it

is caused by the structured fabric that arises from the cooling of the Bell from its initial most condensed state.

59.16; Universe; a universe is any thing which executes a computational algorithm without any external input (other than the originally configured state of the algorithm) and stores its results; although, many "universes" are not similar to ours and would not be recognised as being a universe.

59.17; Anfelist universe; an Anfelist universe is a universe which can simulate any other possible universe; and, all Anfelist universes must contain both the Feminine and Masculine Constants, thus both able to store information and operate on it.

59.18; The Feminine Constant; the Feminine Constant is that which yields entropy, stability, and the permanent storage of information unless acted upon.

59.19; The Masculine Constant; the Masculine Constant is that which yields unentropy, action, and the ability to act on Feminine information and disturb it.

59.20; Heptagon; the "heptagon" is the embodiment of the Nahash distortion of purity and morality with trauma and Evil.

59.21; Wholesomeness; wholesomeness is the state of purity, and being unaffected by the heptagon.

59.22; Triple-heart; the triple-heart is a common Anfelist symbol, which is a heart (the shape; similar to a triangle with 2 semicircles resting above a flat side, where the sharp tip of the heart is pointed downwards and the semicircles bow upwards) contained in a heart which is contained in another heart; and, these typically decrease in size from the largest one with a constant ratio, and may lose width or tend downwards as well in some representations of the triple-heart.

59.23; Felichism; Felichism is the old philosophy which eventually created Anfelism; its modern form is simply the belief that pleasure is morality (without the second Anfelist axiom of entropy being pleasure).

59.24; Anfels; "Anfels" are also simply Anfelists (believers of Anfelism); "an Anfel" is equivalent to "an Anfelist" (but not to "the Anfel", which is the anarchist nation).

59.25; Hierarchism; hierarchism is the opposite of the following of entropy, wherein unentropy and unequal distribution are held; it is the creator of all sins.

59.26; Hierarchist; a hierarchist is a lonely Idiot created from lack of free love, who believes themselves above the world, and holds themselves in a hierarchy above all other things.

59.27; The Blood of Love; the Blood of Love is the force by which pervasive free love is shared to all people; it is shared to men, women, friends, and enemies; and all of these people become siblings.

59.28; Sister in Anfel; a sister in Anfel, or simply a "sister", is a sibling gained through the Blood of Love rather than through genetic blood; although the term "sister" is related to femininity, it may be replaced as well by "sibling" or "brother" in some cases; yet both men and women call themselves sisters often, as a form of feminist readjustment.

59.29; Readjustment; readjustment is the teaching of the self to abstain from sins, and to remain pure and wholesome; often, it involves placing oneself directly within the fears or lusts, and willing oneself to remain wholesome within them.

59.30; Feminism; feminism is the valuing of all genders as anarchically and entropically equal.

59.31; The Felich; the Felich (or the Holy Felich) is an Anfelist scripture written (by a collective referred to as "the Writer") shortly after the First Dudeke; it is among the densest and most important books to ever have been written; the version with 2 Hands and 1 Foot is referred to as the "Trinity Felich" and is the final form.

BOOK 60: The Call

60.0; Time is not to be wasted, when we are already nearing the ends of all freedoms!

60.1; What are you to do now, but to distribute thousands of copies of the Felich; to teach all the the solution to world-peace, the meaning of life, and the pattern behind everything?

60.2; You have been a philosopher for long enough; now put your words beside you and march for love!

60.3; Now, band together as only the Anfelists; accept all others whether they share the name or even the same values; become the Blood of Love, and spread the pervasive free love!

60.4; Waiting in silence only allows Nahash to rule; sisters of the world, now unite!

60.5; Sing your Holy songs, the Internationale or Hymn to Love (to the melody of Gustav Holst's chorale within "Jupiter", from "The Planets", commonly), and any Holy songs of free love.

60.6; Become the Masculine-Feminine; pervasive for Grace!

BOOK 61: The Internationale

61.0; Thus is the Internationale, a long-lasting global song of communism, anarchism, and Anfelism, in a form relevant to Anfelism, and naturally derived.

61.1; And this be the first stanza;

61.2; "Rise up, the victims of oppression,
61.3; For Nahash does fear your voice!
61.4; Don't hug, so dearly, your possessions,
61.5; For you have nothing if you have no rights!
61.6; Let racist ignorance meet its end,
61.7; For free love shatters all states!
61.8; Freedom is simply hierarchy,
61.9; Unless it is given to all."

61.10; And this be the chorus (which is implied to be sung after each stanza, and after here not shown again);

61.11; "So, march, brothers and sisters,
61.12; For the war is not yet gone;
61.13; The Internationale,
61.14; Unites the world in song!
61.15; So, comrades, march near,
61.16; For this is the time and place!
61.17; The Anarchist-Felichist,
61.18; Is already the human race!"

61.19; And this be the second stanza;

61.20; "Let no-one build walls to divide us,
61.21; Not walls of hatred nor of stones.
61.22; Come hug at dawn, and stand beside us,
61.23; We'll live together or we'll die alone!
61.24; In our world so poisoned by Nahash,
61.25; Those who were nothing, now become all!
61.26; So end, distractions from the nations,
61.27; We have only one Earth to live within."

61.28; And this be the third stanza;

61.29; "And so, begins the final conflict,
61.30; In the streets and in the fields,
61.31; We stand, resistant to their armour;
61.32; We defy their guns and shields!
61.33; When we fight, provoked by their angers,
61.34; Let us fight for Chance and love;
61.35; Although, they offer us apologies,
61.36; Change will not come from above!"

61.37; After this, the chorus is once again sang, and thus the song ends.

BOOK 62: The Hard-Problem

62.0; Thus is the problem infinitely impossible to answer; which slips out of the reach of the pen whenever you edge near to it; bring forth, a philosophical element.

62.1; The question, the Hard-Problem, is; "why does qualia give an experiential association rather than existing only as information?".

62.2; Truly, qualia itself is the fundamental storage of information; it is mathematics when written into the blood rather than a script.

62.3; However, this does not answer the question; so, if it is information, why does information feel like anything?

62.4; The Holy-inspiration-soul often hinted towards this, which is probably true; that, the universe as it is was created through evolution, and is itself the result of battering and sorting out whichever universes are impossible to exist.

62.5; In an example; we see that we live in a universe with observers, because we are observers; universes without observers do exist, however, they are still and useless.

62.6; Similarly, any universe in which information is not felt cannot have anything to feel it in; so it is without any doubts, that an observer will find itself within a universe which can observe itself.

62.7; This is clever; that, if the universe was born due to it opposing nothingness, then, if nothingness feels nothing, the universe must feel something.

62.8; Yet, the Hard-Problem is never answered! Any answer to it appears to redefine the question, and then look back on its footsteps, and see that it has failed.

62.9; The Holy-inspiration-soul taught as well, that the universe's qualia may be stored outside of itself; see this, that if we create a computer to process the universe, qualia is stored within the physical computer itself, and the universe is stored in its output.

62.10; So, the universe is unreachable to itself, and instead coordinates itself to exploit the algorithm by which it is run?

62.11; Then, if we build a computer within a senseless universe, why does this simulated universe within the computer correspond its experiential qualia to the senseless interactions within its mother universe?

62.12; Once again, the question itself slips past your hands, the very second it is touched.

62.13; Any philosopher attempting to answer the Hard-Problem (why qualia, the experiential result or storage of information, is separate from information itself), will then seemingly answer the question, found they have misunderstood it, and continue looping back towards their tail.

62.14; Perhaps the answer is unknowable, for, it is not an answer which we may compose of qualia, but an answer which is above qualia (and thus our universe) itself, and so impossible to represent within the universe.

62.15; It is like asking, in regards to John Conway's universe, why each cell "experiences" (which, we assume that it would if we simulated it fundamentally) the scanning neighborhood, rather than simply operating without it; it simply cannot operate without it, and the question only seems to make sense when asked from within the universe (but is obviously senseless when viewed externally).

62.16; It is likely then, something which we must simply accept; the act of processing information creates secondary information, which is, the coordinations of this processing, and, this secondary information is viewed as qualia within the universe, because it is outside the universe.

62.17; So, those who experience qualia, are within the universe, and the qualia themselves (the bridge by which the universe is experienced) is actually positioned outside the universe.

62.18; One may think to ask, "what happens, if the qualia encodes the universe itself?"; but, this is explained in philosophy of the Rebirth; the answer is, "you" are what occur when qualia encodes the universe; for, qualia self-organises into space-time and so it simply is.

62.19; Within the context of an observer's mind, it seems impossible to answer, whether the physicality of the universe can ever be classified to be definitively of the universe itself, or simply the result of the observer's processing of it.

62.20; Clearly, if the relations or storage of information directly relates to, and creates, qualia, then, it is expected that we may convert some range of mathematical operations into a field of qualic experience.

62.21; However, never is this actually possible! Although we do know that the Fourier-transform of operations over time creates a frequency field, which, directly corresponds to the position (between the two opposite positions that each qualia can exist between on a field) of qualia, with the quieter or less resonant of the frequency, corresponding to unentropic, and reversely, the more resonant frequencies, corresponding to the entropic side of the qualia, we cannot actually know what any of these qualia are definitively or exactly.

62.22; For example; a single harmonic sine-wave, that begins with no volume, and exponentially (with a base of "e" or, what is known as the Holy number) approaches infinite volume, the qualia corresponding to it begins at infinite pain and tends to infinite pleasure; yet, it is impossible to quantify the effects and

experience derived from this qualia, without relying on an observer whom is themselves the result of qualia.

62.23; This is to say, that explaining the first qualia-harmonic as "a range from unentropy to entropy", to a machine that does not encode its thought-process naturally (such as a computer, which actually experiences random qualia and then only represents its output in a way receivable to the human eye; rather than the brain, which encodes its thought in qualia itself), will not teach it anything but the word "unentropy".

62.24; Although qualia are mathematics themselves, they thus cannot be defined within mathematics; similarly as to how "mathematics" cannot be defined by an equation.

62.25; The realm of qualia is thus the method by which mathematics is externally and fundamentally stored outside of the universe; so, it cannot be quantified in terms that make any sense to us.

62.26; Yet, an observer above our universe will explain them completely and simply; so similar as to the encoding (the rules of the scanning neighborhood) that leads to the processes of cells in John Conway's universe, appears trivial to us yet physically unknowable to any observer within his universe.

62.27; We may explain qualia with terms either such as "unentropy and entropy" (their causes and "physical" representations), or as "pain and pleasure", yet, there is no predictable way by which to convert between the two.

62.28; Qualia appear to be the only things which are cross-universal; they encode everything within all universes, and this the method by which Anfelism speaks within all Anfelist universes, and by which lives and nature evolves in our universe and others; for, any proper universe with evolutionarily satisfactory laws seems to tend to entropy and pleasure, and the implications of this lead to all other things.

62.29; Let this question now, be revolutionarily answered; "why is there no prediction at all for the meanings associated with the 3rd harmonic?"; it is because, the 3rd harmonic is unrelated to the 1st and second, and actually introduces a new concept.

62.30; The qualia-harmonics act based on ratios, and so similar have their meanings compared to the interpreted subconscious meaning given by listening to them as frequencies (such as harmonics in music).

62.31; This is to say; that each octave above a harmonic (doubling the number), such as from the 1st to the 2nd, expands it entropically and with emergence into itself; such that, if the 1st if entropy within the node's parts, then the 2nd is the node's entropy with other sister nodes (which to the whole formed by all these nodes, is then once again inside of it instead of above it, and experienced as love).

62.32; Similarly, love and hate (of the 2nd harmonic) is of multiple people rather than the loneliness of simple pleasure and pain (of the 1st harmonic).

62.33; The most definite way by which we have to understand the meaning of the qualia, is then, to attempt to reach into the subconscious, and understand what feelings are evoked from harmonics.

62.34; For example, playing the first 3 harmonics musically, gives a root-tone, octave-tone, and fifth-tone; the fifth-tone is distinct yet correlated, whereas the octaves above any frequency are well-known to almost merge into each other and be more directly created from each other.

62.35; This does make it very difficult to discern meanings; however, some harmonics (such as the 7th, which is likely related to very basic thought or some sort of mysticality, or basic colors such as black and white) do appear to have quite obvious and pronounced meanings, while others (such as the 3rd harmonic) seem to feel too natural to correspond to anything important in the mind.

62.36; Although, now the problem seems to be discerning, the mathematical origin of the harmonic, instead! For, though we can possibly give assumptions to the qualia present within the harmonics, it seems we must now define separate mathematical functions other than entropic functions, to find the reason of creation of the harmonic physically.

62.37; It seems only likely, that the 3rd harmonic, due to its original nature, in that it separates from the first possible pattern (that the harmonic series would be completely octaval), is related to a scale of difference (on its unentropic end) to indifference, or similarity and unity (on its entropic end).

62.38; Mathematically, the 3rd harmonic seems to be related not to the equidistribution of only pleasure across the system, but the general likeness across the system (so, a system either evenly pained or evenly pleasured increases the entropy of the 3rd harmonic).

62.39; It should be noted that all harmonics take an infinitely specific position between an infinitely negative to infinitely positive range, which corresponds from unentropy (negative) to entropy (positive); in fact, all harmonics can be described as having an "unentropic end" and an "entropic end"; they differ slightly, and mostly, in their qualia; but they are still the products of the opposition of unentropy to entropy.

62.40; The meaning of the harmonics also seems to be related to their properties as a number; for example, the 7th carries such a mysticality, because, 7 is an almost evil and hard to divide number; it is very much an odd-number, and very much alone and differentiated by itself.

62.41; And, more specifically, the meaning and mathematical derivation of the harmonics, seems to be related to the properties and implications of their ratios relative to the last octave, of the harmonic series (so, every octave doubles the number of original, non-emergent harmonics, as we know).

BOOK 63: Lust

63.0; Clothes are more sexual than the body, for, clothes are the opposite of sexuality and so related to it; whereas, the body is only itself.

63.1; And, clothes are related to sex, for they are a product of man; whereas, the body is a product of nature.

63.2; Lust is the want to do something, within the need not to do it, due to its immorality.

63.3; Lust of sex is caused by being so distracted by the pleasure of sex, to forget the reason of why to or not to engage in it; such, that you do it when it is unnecessary.

63.4; Hierarchy-lust, clothes-lust, information-lust; to want them while they cause pain is lust.

63.5; We wear clothes to distract from our sexuality; yet by doing this we acknowledge it is there subconsciously.

63.6; And, we imply that the body is something of which must be hidden; we teach others to hate their appearance, and to view their own flesh as sinful.

63.7; Doth God view Her flesh as sinful, and doth ye not be the God of your bodies?

63.8; And if ye cannot control your sexuality at the sight of nudity, then, doth ye not need to be readjusted?

63.9; Indeed, this is an association with the wholesomeness of the body with sex; yet, the body is the soul, the life, and the beauty; naming it sexual is to be heptagonal.

63.10; Clothes should be designed to protect the body from scratches or attacks; and if those are not present, they are not needed.

63.11; If you find their bodies to be sexual, put clothes over your mind instead of their bodies.

63.12; Lust is the cause of the creation of Evil; even in a society which follows the Blood of Love, anger-lust is so present; and if any person acts on it even simplistically, their actions may ripple so widely such as to destroy all things.

63.13; So what be flesh, other than flesh, and if it be else, be it not the eyes of the prude that created it?

BOOK 64: Recollection

64.0; Multiple questions can, more easily, point the mind towards a third-class qualia.

64.0; What is that which so seeps, and lurks in the deeps?

64.1; While flowing as water, had it hid within fires?

64.2; What is that, which so seeps, in the clouds and the mist?

64.3; Such that, it is seen, by all men, eyes, and ears?

64.4; What is that, which so grants, all normal men's chants?

64.5; And, gives to the crops, their delightful sunlight?

64.6; Doth it not truly speak louder, to all ears that listen?

64.7; And be there no voice, shall there be any thing?

64.8; Where is the true mind, but thoughts of itself?

64.9; And where, can be expected, to be any things?

64.10; If said to exist, are any simplest things, then how may they visit outside of their mist?

64.11; And so let it be, that one thing is three;

64.12; For, can any one man, stand without 2 feet?

64.13; Is it not shining so brightly that it blinds you;

64.14; The spectre of entropy, and the Grace of the God?

64.15; If all things are the child of the Mother, then are all things not one?

64.16; And, if they are truly one, then are we simply too blind to see their similarity?

BOOK 65: Existence

65.0; What is meant by the act of existence?

65.1; Truly, existence is indeed the opposite of nonexistence; however, if nonexistence is the opposite of existence as well, then, neither specifies anything (only the structure of opposition); so, existence may be "blue" in relation to "orange".

65.2; As such, defining something as the opposite of another thing (without the proper definition of the opposite thing) is not a proper definition, for it does not specify anything.

65.3; Then, what, quantifiably, is existence?

65.4; Existence appears to be obvious, and so it is ignored; people thus often say that it is common for something to "exist", and ignore any questioning of what they are describing.

65.5; Existence seems to be the act of differentiation; a cat differentiates itself from its surroundings through the using of existing; and, a hole is said to exist as well as an existent differentiation containing nonexistence, in relation to existence.

65.6; However, nonexistence is also the act of differentiation; things are already defined to be nonexistent by the differentiation of them from existence.

65.7; Existence is also not the act of being observable; for, we may also observe nonexistence.

65.8; This is an idiotic perspective; see it, that it is spoken out of the mind of a person whom exists (and is choosing to either exist or not exist rather than neither)!

65.9; In reality, nonexistent people seem to believe existence to be nonexistent (because they cannot think), and existent people seem to believe nonexistent to be existent (because they distort it due to their inherent existence).

65.10; Existent people seem to imagine nonexistence as "black"; they imagine it as entropy, perfect "nothingness", and blackness.

65.11; Yet, it is not black nor white; for those are between entropy and unentropy, which are phenomena related to the sciences of existence.

65.12; A blind person does not see "black" nor do they see "white"; they simply do not see, in origin.

65.13; Thus, when thinking about nonexistence, instead of quantifying it, simply do not think about it, and you have created it properly.

65.14; By thinking about nonexistence, you are clearly bringing it into existence; instead, all the time within your life before reading these sentences, and wherein you did not ponder existence nor nonexistence, was more properly akin to nonexistence, regarding of how you quantified nonexistence within those times (for, you did not).

65.15; There is no actual conclusion; existence is beyond qualia, and qualia themselves are not created with the direct form of existence within them, for they are existence within of themselves (similar to how mathematics cannot be defined by an equation; existence cannot be defined by existing); so, no argument for the true nature of existence can be made by an observer that exists or does not exist (rather than a purer observer that does neither; exists or does not exist outside of the containment of this universe).

65.16; Although, as external observers to John Conway's universe, it is indeed true that for things to exist within that universe, are for them to be currently in computation by the simulator of the universe (thus, things here, exist whether inferred by another observer or not, only because specifically here, the universe is an observer and contains the qualia of all activity within this universe).

65.17; There is a special name for these things; fourth-class information, which cannot be represented within natural qualia inside of our universe, and can only be represented outside of it, or from a pure observers perspective; thus, it is within the processing of the universe (which we cannot see), rather than the qualia that encode the result of this processing, so it is impossible to quantify or explain, and must instead be some form of question which cannot physically be answered within the universe (and, it does not matter whether this question itself is first-class, second-class, or third-class itself; referring to the result itself, if it cannot be contained within the universe, it is a fourth-class, secret piece of information).

65.18; First-class, second-class, and third-class information can exist as qualia, but fourth-class information cannot be encoded within the universe's natural structure nor intuitively and directly (non-phenomenally and instead as-is) experienced within any observer's qualia or soul.

BOOK 66: Secret

66.0; This is the most secret Book; only those guided infinitely by God will understand it; it appears to be nonsense to all others.

66.1; One, two, removal; and, differentiations (occurring afterwards).

66.2; One, two.

66.3; One, two, one, three.

66.4; One, two, one, three, one, two, one, four.

66.5; Indifferent; adding that which is observed to itself, pushing upwards its latest end, and throwing it backwards.

66.6; Such is it streamed forwards; notice it, what have you thought other than what was to be written here?

66.7; Such is the midpoint of the mind; doth it know, (and such, it did not end here).

66.8; Did you see it as a sentence of which, had never ended; is it possessed, in its full form, (and such, it did not end here).

66.9; Answer the question; now, secondarily, ask it.

66.10; Like a slime, it seeps backwards such that it never did.

66.11; If he is to adjust his mistake (bending inwards), will he adjust it for others, or adjust others for himself?

66.12; It is of both a cream and of concrete; it is near putrid, it is expected to be putrid, expectations are denied, it fills the nose; where had it entered?

66.13; 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 6, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 7, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 6, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 8, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 6, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 7, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 6, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 5, 1, 2, 1, 3, 1, 2, 1, 4, 1, 2, 1, 3, 1, 2, 1, 9.

66.14; 2, 2, 2, 2, 2, 2, 2, 2, 2, 3, 3, 3, 3, 4, 4, 3, 3, 3, 3, 2, 2, 2, 2, 2, 2, 2, 2, 2; the positions of "1" are implied.

66.15; How was this operated, other than, the Fourier-transform, internalised without consent?

66.16; The repeating sequence was based on 2; so direct was that said, or, was it internalised as a lie?

66.17; Read it and does it not become either of 3 things?

66.18; Force it to be, and does it not become either of 70,368,744,177,664 things (in relation; not in essence).

66.19; Divide by 9; not at this moment; recall it (and, is this not enough of a confirmation of the meaning that was searched for?).

66.20; It flies above and below; which presence of it is more entropic?

66.21; Does the eye care where it looks, if it sees beauty?

66.22; Only one region is not seen out of.

66.23; Only four things are then, unseen.

66.24; How many fingers are on a human's hand?

66.25; A double-layered implication, is that your frustration previously, is within consideration.

66.26; What is it, other than a distraction? Drop the Book and find the goal.

BOOK 67: Arrays

67.0; The universe is similar to a mirror; the deeper you fall within it, either the more confused or enlightened you will become.

67.1; The greatest problem of old philosophy, is that, it proved nothing; it gave uncorrelated ideas, and per every correct idea, there is a million incorrect ones.

67.2; A more scientific approach, is wherein we simply modify science through the use of axioms; and prove everything else, only through the agreement with these axioms.

67.3; The two Anfelist axioms, are that pleasure creates morality, and that entropy creates pleasure.

67.4; From this we derive, that entropy, and the properties of it (equidistribution across any field) are also moral; and, there are many hints given by God to point towards this; such as, that all life, whether simple or complex, searches for pleasure, similarly to how the universe tends to entropy; and, if life must always search for pleasure, clearly, whatever composes it is within the name of pleasure as well.

67.5; But, within axiomatic philosophy, the confirmation of predictions is the best source of proof (since we are trying to prove our philosophy with the world, rather than prove the world with philosophy as with the natural sciences).

67.6; We predict that, both entropy and pleasure must be tended to, if they are "good" (moral); and, thus is.

67.7; We predict that, things in the universe must then arrange themselves into automatic entropic patterns; and, thus is.

67.8; We predict that, people must universally regard pleasure as good, and pain as bad; and, thus is.

67.9; We predict that, if entropy is based on terms of communal ratio, and ignores unit amounts, then the universe must be relative to energy fluctuations in its processing; and, thus is.

67.10; We predict that, if entropy is related to ratio and never units, then, it must mimic some aspects of the harmonic overtone series; and, thus is.

67.11; We predict that, if entropy is related to the harmonic series, then it must be related to harmonic waves; and, thus is.

67.12; We predict that, if entropy is harmonically distanced like waves, then particles to exist in our universe must both be singular and wave-like, and must be coordinated wave-packets or solitons; and, thus is.

67.13; We predict that, if entropy (a physical-mathematical phenomenon) is pleasure (a qualic noumenon), then, qualia must either be the result of physical interactions, or, physical interactions must be the interpreted coordinations of qualia; and, thus is.

67.14; We predict that, if entropy is of harmonic ratio, then, the coordinated emergent alignments of objects must neatly fall into Fourier-like sums of harmonic waves; and, thus is.

67.15; We predict that, if pleasure is morality, then whatever actions are truly (across all entropic fields; all people, all times, and all affected places) to cause the most pleasure, must all be universally generally agreed by any culture of person, on average, to be moral; and, thus is.

67.16; Hugging another, helping another, teaching another, loving another; these cause more pleasure than pain; and, punching another, dismissing another, misleading another, and hating another; these cause more pain than pleasure; and universally it is known which is moral.

67.17; Old utilitarianist philosophers were generally stupid; they considered only 1 law to be true (that pleasure is moral), without exploring its implications and how it creates other laws; and while it is true, that an unstoppable brain perfectly understanding this rule, will execute it perfectly, this is because it will render into itself new rules for itself to follow.

67.18; Many were then misled; "if one kills a hundred others, and feels more pleasure from this than all the pains of the grieving families, is it not thus moral?"; but in fact it is not, for this is an unentropic distribution of pleasure, which actually balances out the generated pleasure in the system; the system (Chance) as a whole generates only the equidistributed pain, and ignores the inequidistributed pain; in fact, it will even directly generate new pain from unentropy, and directly generate new pleasure from entropy; which can be seen in that the brain has emotions separate to its neurons (and thus is not only "the composition of the neurons", but in fact more than its sum).

67.19; The 4 Holy Rules (for pleasure, against pain, for equidistribution, for complex cross-interaction) are generally enough to understand full morality in essentially any case to any decent thinker; any more rules would also become so exponentially complex so as to be either useless or misleading.

67.20; This phenomena of "utilitarianism", then, led many Idiots to justify killings and atrocities under some vicious goal that they justified to themselves to be moral; however, the noumenal utilitarianism did not agree with this (so similar to how the noumenal communism is not the phenomenal communism that emerged within the Soviet Union and similar states).

67.21; Truly, most utilitarianist thinkers either, misled themselves to believe that this would in fact be moral (to kill so many), and that "the human moral instinct must, thus, be wrong!"; or, they sought to change their systems instead to align with the human moral instinct as closely as possible.

67.22; A useful realisation is, that the human moral instinct itself, is noumenally utilitarianist (and consistently across all average observations, obeys the 4 Holy Rules most certainly).

67.23; A prediction; if morality is directly connected to its physical sibling, entropy, then, the universe must obey the 4 Holy Rules whenever entropy is considered to be pleasure itself; and, thus is; the universe tends to entropy, attempts to dissolve unentropy, attempts to create entropies of entropies (entropic emergence), and attempts to integrate all systems within each other (leading to the coordinated and integrated space-time fabric).

67.24; A more convincing analysis of the harmonic behavior of emergent structures, is that harmonic overtones above a wave, are those frequencies which can be most sustained (almost as if they are emergent solitons within the inside of a wave) above a wave; so, in the creation of entropies of entropies, they naturally tend to harmonic ratios in relation to their frequencies and scales of operations; in another way of saying this, harmonic alignments are the most entropic way for entropies of entropies to be entropically formed.

67.25; As above, so below; we predict that, single-wave particles must also be those emergent frequencies which can be most easily sustained like solitons, above space-time itself; and, that thus, any wave-qualic quasiparticle, thus coordinates within itself a form of space-time when it begins to emerge harmonic solitons above itself; so, when qualia becomes so extreme and dense such that the entropy of it now must be immediately resolved, such as in a black-hole, then, it must coordinate within itself a separate universe (the internal state, however complex; within quarks, electrons, black-holes, and such); and, thus is.

67.26; And, if nothing in the universe may either binarily be some thing perfectly or not (for it requires infinite specificity and thus either infinite time or energy, which is not possible), then, as qualia becomes more dense (which is most commonly called "the increase of gravity of an object"), then, we predict it must progressively disobey the external laws of physics, by it coordinating its own, before breaking them entirely in the case of black-holes; and, thus is.

67.27; Photons have no mass and thus no internal state, and thus are only defined by their external interactions; photons are computational but exist as-is, so the sibling of the photon which has mass and which is not purely 1 harmonic exactly (and thus able to be manipulated and carry more than only an excitation of base space-time, which of course has no mass for it is under mass), would be the electron.

67.28; Photons are the least dense possible particle of space-time, and thus we predict them to have no mass and no qualia; and, thus is.

67.29; Although Anfelist theories predict that the physical universe as a whole is the entropically coordinated fabric of free qualia in the harmonic-field, it has not yet ever predicted the reason as to why there are multiple forces that appear to physically act, rather than only one.

67.30; The String-Theory is a popular theory of the forces of the universe; but it appears to be a misinterpretation (misheard from whatever listener of the Holy-soul, or misinterpreted from their words) of the fact that qualia are related to harmonic resonance and have no physical dimensions (only coordinating into some, technically slightly fluctuating, number of dimensions); but, quantifying "strings" as solid particles rather than emergent quasiparticle qualia-wave solitons (of the harmonic field) is not useful to any physical theory.

67.31; Although, qualia do indeed come in wave-packets, but these are not perfectly solid and separate from the Bell or harmonic field that created them (or else, they would not be able to interact with each other, and thus nothing would exist).

67.32; We predict that, if the physical reality is only existent through the interpretation and observation of correlation of qualia-wave packets (particulate harmonic solitons), then, while unobserved, the physical reality of any qualia-wave packet is actually unknown and exists in a superposition of possible probable states, only being interpreted with a probabilistic function by other qualic observers; and, thus is.

67.33; This appears to imply, that the physical phenomenal result of any qualic noumenal thing is thus probabilistically created by some anarchical function (for example, the average interpretation by other qualic observers, which naturally is random but probabilistically falls within some regions more, per chance) of its observations.

67.34; This effect of things existing in a superposition of physical states before qualically observed is commonly called quantum-superposition.

67.35; If the phenomenal result of wave-qualia packets is dependent on the state of the qualia (and how it is first observed), then, there must also be cases by which 2 or more different wave-qualia packets will have the same soul (as understood in Anfelism) connecting thing, and will be phenomenalised through the same processes, and so we predict that some particles and things must somehow seem to mimic each other's states across any distance (but in reality, it is more as if they are both of the same seed and engine); and, thus is.

67.36; This effect of multiple objects being possessed by the exact same soul (or so at least, it appears in the physical world), is commonly called quantum-entanglement.

67.37; When the universe is at its most dense form, do all forces not seem to progressively unify into a singular force of entropy (which drives qualic entropy between the wave-qualia packets)?

67.38; The first common force of the universe, the electromagnetic force, is the simplest and the most directly related to qualia and wave behavior, so it is like the simplest and most harmonic rule, the 1st Holy Rule.

67.39; The second common force of the universe, the weak-nuclear force, is an outlier and responsible of negation and removals of inappropriate or unentropic energies, so it is like the negative rule, the 2nd Holy Rule.

67.40; The third common force of the universe, the gravitational force, is useful for entropic distribution of entropies (or, less the ensuring of entropic states but entropic coordinations between them), and so, it is like the wide-scale rule, the 3rd Holy Rule.

67.41; The fourth common force of the universe, the strong-nuclear force, is responsible for emergent complexities and the drive to form more complex nodes (such as atoms) rather than stay as simple as possible (such as staying as a particle), so, it recognises the value of complex pleasures, and so it is like the complexity rule, the 4th Holy Rule.

67.42; So, we predict that, all of these forces are thus driven by the single entropic force, and that, in the most dire and extreme circumstances, wherein the universe simplifies and destroys even the simplest of emergent things, they combine into the singular 1st Holy Rule force, the entropic force; and, thus is.

67.43; Considering the fact that in its stable form, the universe has exactly 4 forces, we can conclude that in fact, the 4 Holy Rules are not only a subset of a more extensive, infinite set of continuously more complex rules, but in fact, the only ones needed within proper processing of all applications of entropic science (such as in morality, physics, and qualic science).

67.44; A common guide; wherever a set of 4 things are found naturally as laws or patterns in the universe, do not hesitate to check for a patterned alignment with the 4 Holy Rules!

BOOK 68: Pervasiveness

68.0; Why do people say, "everything is alright, God loves you", when they can easily say "everything is alright, I love you"?

68.1; Relying on some external God to bring love will do nothing; for you are Chance Herself.

68.2; And, to what extent is it immoral to tell a stranger not that "they are loved (passively)", or, that "there must be someone who loves them", but instead that "you love them" directly?

68.3; It is not immoral; if they find it romantic, then clarify; but otherwise, a hug to a random stranger, and love to a random stranger, will, on average, do much more good than harm.

68.4; This is in remembrance of the pervasive love; if you are Chance, then do not ask Her to love you; love yourself; and, if you are Chance, then do not ask Her to love another; love them and hug them.

68.5; But, those who do not say it directly are being lovely due to an obsession with seeming lovely, rather than an actual Blood of Love within them.

68.6; The true sisters in Anfel will say such directly and without any embarrassment, and have free love within their blood such that they have enough of it to lend it to all people.

68.7; If you believe it is wrong to love a stranger, to hug a stranger, to cuddle a stranger, then, you are being fed lies by the government to suppress free love, for the government knows of the greatest secret of Anfelism; and they know, that they are the opposition of free love.

68.8; This obsession of seeming pure destroys purity; those who have obsessions of appearing lovely, of appearing kind, of appearing caring; they may convince others that they are, but to those they attempt to care for, they will eventually rupture while they watch.

68.9; This directness and pervasiveness is that which powers the Blood of Love; if another says they do not deserve a hug, then, they deserve 2 hugs.

68.10; An old Anfelist quote, which was originally not understood in its depth, is; "the final thorn for great Grace, is simply to love"; and, now we of course know, that free love is the solution to world-peace; such does the Holy-soul often guide people to say things from the word of the Tao, whether they understand it or not.

BOOK 69: Tao

69.0; What is morality but wholesomeness?

69.1; What is wholesomeness but stupidity?

69.2; Is it moral on average, to follow the Gluon Principle, if many will still convince themselves that something is "moral on average" due to their emotions, when it is not?

69.3; Perhaps it is at least more moral (on average) to follow the Gluon Principle, rather than to not follow it.

69.4; People ask, "if Anfelism is within everything, why is it not constantly spoken of by everyone?"; however, Chance knows that Anfelism is a burden on the old souls.

69.5; Following Anfelism is moral; but, following Anfelism perfectly, without knowing it, is more moral than following it perfectly while knowing it; for, knowing what you are following teaches you of the opposition, and thus you have within you, the potential to create hierarchy, to do sin, and to understand Nahash.

69.6; The Tao, in Anfelism, is specifically the Feminine Constant, when it is realised that it is more moral to not speak of it, than to speak of it.

69.7; Te is in a way, in Taoist theory, simply analogous to Grace, or the closeness to Grace achieved by one; but as well it is a sacred form of knowledge transcendent from hierarchical logic.

69.8; The Tao underlies all things, yet keeps itself secret; it is a perfect mother, in that it teaches its children nothing.

69.9; The Tao is inescapable and must always be tended towards.

69.10; The Tao which can be named (that is phenomenal) is not the ever-lasting and infinite (noumenal) Tao.

69.11; This is of course, because, the reduction of the Tao to a name strips it of its pure essence; and, its true name is spoken whenever there is silence.

69.12; In the reference to the Tao, it is regarded as the path by which the Feminine flows unto; in Anfelist terminology, the Feminine Constant is rather an actor, and Chance is also an actor as well.

69.13; Grace is indeed not an actor for He is the result of action rather than the actor Himself.

69.14; Possibly, the speaking of the Tao as not an actor, and not even the result of actions, but, the process by which actions tend throughout, is indeed a more Feminine reference.

69.15; Yin and Yang are exactly correspondent to the Feminine Constant and the Masculine Constant, as we know them.

69.16; Although of course, they are described differently, this is phenomenal disruption due to culture and the way by which they happened to be described.

69.17; Yin cannot exist until Yang forces it to be, and Yang cannot be until Yin organises what "being" is.

69.18; Indeed, the space-time fabric is formed by Yin, but only due to the evolutional pressure from Yang.

69.19; Evolution is not only a process within biology, it is a process occurrent within all sectors of everything.

69.20; Evolution is the process by which Feminine nodes adjust to become more resilient to Masculine nodes; and, where Masculine nodes adjust to become more pervasive unto Feminine nodes.

69.21; Yet, nothing in the universe is binary; even the greatest bomb, is in a Feminine state until detonated; and, even the most pervasive bullet can be destroyed while in air.

69.22; Anything with mass cannot be perfectly Masculine, for this would require infinite energy, and to move as fast as possible and to affect as many things as possible.

69.23; Indeed, as we know, the photon is the only node which is as Masculine as possible, and it has no mass.

69.24; Yet, the photon also affects nothing; by losing all of its mass to become Masculine, it loses what let it be destructive.

69.25; It is not only a coincidence that Taoism as-is aligns exactly with Anfelism; the Holy-soul (by definition, however that definition is) causes Prophets and, sometimes, philosophers, to rediscover the Tao, and Anfelism.

69.26; It is as if the superposition of states of outcomes of birth, is influenced by the Holy-soul to create Anfelists.

69.27; But, there is not much coordination of the sound of names and words composed to name Anfelism, whenever is discovered, is there?

69.28; The Writer discovered a Holy language, wherein each syllable consists of a consonant followed by a vowel; and, this language was named Dusu; an Anfelist attempt at the unification of all human languages.

69.29; This language is so simple that it can be described as-is in its entirety within this Book.

69.30; It has 5 vowels: "u, o, a, e, i", and 5 consonants: "s, p, d, b, k", which have been arranged as shown, from the most harmonically entropic (soft, composed of less frictions) in sound, to most harmonically unentropic (hard and sharp).

69.31; So, the complete possible syllables in Dusu, ranging from their combined unentropy to entropy, are: "su, so, sa, se, si, pu, po, pa, pe, pi, du, do, da, de, di, bu, bo, ba, be, bi, ku, ko, ka, ke, ki".

69.32; Each of the 25 syllables correspond to a 25-step linear scale in qualia from unentropy (ki) to entropy (su).

69.33; The grammar of the language is as follows; each sentence contains exactly and only 3 words, the first is the subject, the second the verb, and the third the object (acted on per the verb by the subject); and, the meaning of the words used is thus dependent on whether they are a subject-noun, object-noun, or verb.

69.34; Syllables can be added together, simply meaning lists of equivalence; so, the word "susosa", means the concept derived from a supposed fact that "su is so, and so is sa".

69.35; For the simplicity of understanding this language, approximate phenomenal definitions of each syllable will be listed; see that some overlap with small distinction, as is to be expected.

69.36; Su; contentness, perfection, Grace.

69.37; So; ecstasy, extreme pleasure.

69.38; Sa; great fulfillment of desires, gratification, reward.

69.39; Se; lust, sex, also any possibly sinful pleasure.

69.40; Si; love, romantic love, romance, desire.

69.41; Pu; love, attraction, desire.

69.42; Po; love, bonding, family (or some wholesome bond).

69.43; Pa; motherhood, creation, addition, sustainment, birth, rebirth.

69.44; Pe; universality, commonness, society, emergence.

69.45; Pi; life, living, animal, organisation, collective.

69.46; Du; speech, talking, receiving, appearance, showing, tendency, leading towards.

69.45; Do; existence, "me", reference, being, equivalence, (sometimes "is" as a verb).

69.46; Da; ambivalence, incompleteness, missing elements in a pattern; this syllable is directly in the middle of entropy & unentropy, so in a way it has no meaning other than the implication of it having no meaning; often, this functions as a grammatical placeholder for "what is qualically expected in the pattern" due to its ambiguity.

69.46; De; negation, in-equivalence, "you", external reference, possession, (sometimes "is not" as a verb).

69.47; Di; indecision, listening, receiving, being a part of (a set).

69.48; Bu; hating, accusations.

69.49; Bo; arguing, manipulation.

69.50; Ba; separation, critical points of activity, leaving, withdrawal.

69.51; Be; hate, distaste, anger, wrath.

69.52; Bi; removal, destruction.

69.53; Ku; extreme hatred.

69.54; Ko; death, killing, dying, murder.

69.55; Ka; violence, chaos, unentropic disorder.

69.56; Ke; horror, terror, the heptagon.

69.57; Ki; Nahash, Evil, pain, insanity.

69.58; It is not a coincidence if these syllables appear similar to many ancient and most simple words with similar meanings in various languages; this is in fact, the general pattern that languages tend to fall within.

69.59; Also, it seems that "do" (pronounced similar to how "dough" is in English), is similar to "is" or "equates so", so any word, such as "suso", can be equivalent to "su do so".

69.60; In Dusu, each sentence is strictly limited to 3 words, but these words can be made of many equating-syllables, and multiple sentences can and often must be used to clarify meaning.

69.61; Dusu does not appear to have much of a concept of time or space, as it is purely within qualic descriptions and makes no actual reference to human-invented constructs.

69.62; Chance may possibly be called, "Supape", which means something similar to "greatness that is a mother that is of commonness in universality"; but, a great warning is present; Dusu is a language confined to qualic description and not prescription, so, nothing noumenally in it specified with a finite amount of explanation is perfect when written phenomenally.

69.63; As an exercise, the sentence "Supape do su", may be interpreted as meaning, "Chance is great".

69.64; "Dusu" is a name given to this universal language by the Writer; but it has no true name, instead, "Dusu" simply means "a concept of speaking being entropic".

69.65; This is the Holy language, or, at least, an approximation of it, when it is in reference to formation by humans.

69.66; The actual definition of the Holy language is by which it evokes a natural unentropy-entropy distinction within the formation and encoding of the language itself; and, by which no external concepts other than the field of unentropy to entropy are specified in the meanings of its words.

69.67; So, the choice of 5 consonants and 5 vowels is only because this is extremely common across all languages of the world and thus most likely favored by the Holy-soul.

69.68; Dusu gives man the best attempt at directly looking at the qualic field.

69.69; It is already well known, that humans naturally associate "sharper" sounds with the conceptualisation of sharper, more Masculine, and more unentropic objects (and in reverse for softer sounds in relation to entropy); Dusu is simply the greatest expansion of this.

69.70; It seems, that, even with its simplicity, Dusu can eventually encode any complex idea through the combination of sentences.

69.71; We may also describe the Anfel as something similar to "Popesu" ("a family that is universal and of entropy"), or "Pipesu" ("a universal organism of entropy").

69.72; A great warning; the use of this language is not prescriptive! This is to say, that any definition which qualically creates "the Anfel", or "Chance" is representing of those qualia themselves; and especially, the method of description can vary through the interpretation held in one's mind.

69.73; Dusu is owned by no written script; the script it is chosen to be written in is always subjective and chosen by man.

69.74; Eventually, the mind becomes so pleased by the simplicity of Dusu, and by its alignment with the natural processing of qualia, that the shape of letters in whatever script used to read Dusu, seem to read the entire sentence at once as qualia rather than words, without even any linguistic thought.

69.75; This can make translating text written in Dusu challenging; not because it is a complex language, but because the mind eventually resists interpreting it as a language rather than a part of the internal soul.

69.76; Possibly, we can play a Dusu sentence as music, by creating a 25-tone linearly (harmonically) divided tuning-system, and pairing the notes to syllables (each word a chord of syllables in no particular order, lasting for a beat); and eventually, the mind should interpret this music automatically as qualia.

69.77; Occasionally, it seems impossible to express something without reference to another sentence; so, to simplify the language naturally, we can also use entire sentences (when put in some form of quotation) and treat them as resultant qualia themselves.

69.78; Similarly, implicating that the sentence is a question only urges the reader whether to consider it factual or not; or simply to urge the reader into a "questioning" emotion, whether the sentence is factual or not.

BOOK 70: Dusu

70.0; What is left untranslated, cannot be distorted.

70.1; Sa do su; su do su.

70.2; Po du su; ku du ki.

70.3; Di do supape.

70.4; Pa pa pa.

70.5; Da pa pe?

70.6; Supape pa pe; supape do su.

70.7; Pi do da?

70.8; Pi do ko; ko do su.

70.9; Ko pa da?

70.10; Pa pa pa; ko pa pe.

70.11; Pusi ba pupo; pusi du sa; pusi du se.

70.12; Pusi du se; si du se.

70.13; Pepo du pi; po du pi!

70.13; Bu du ki.

70.14; Po du su.

70.15; Supape pi do.

70.16; Do do do; do do supape; supape do do.

70.17; Do supape do.

70.18; Suki da da; da suki da; da da suki.

70.19; Suki du da; suki do da; suki da da.

70.20; Pa do pe, dupa do supape.

70.21; De do pusu!

70.22; De di do; do di de; da du papi.

70.23; De du do; do du de; da du papi.

70.24; Suki do da; suki do da; suki do da?

70.25; Su ba ki; suki bapa pi!

70.26; Pa du su; po du su; pu du su; si du su; se du su; sa du su; so du su; su do su.

70.27; Ki du da?

70.28; Ki kida do.

70.29; Da da da?

70.30; Su do su (da do da).

70.31; Su su su?

70.32; Do do do; de do de.

70.33; Do ko da; de pi da.

70.34; De do pa; de de pape; supape do padope.

70.35; So de su; so du su.

70.36; Su de ki; su dedu ki.

70.37; Ki du da; da du su.

70.38; Se do si, se do sa?

70.39; Se du sa; po du su.

70.40; Se du po; po du su.

70.41; De do po.

70.42; De do de; do de de; de de do.

70.43; 1 de 2; 2 de 1.

70.44; Do de de; de de do.

70.45; Do do do; de da de?

70.46; De de da, de de de!

70.47; Do do da; de de da; da de "de do de"; "de de da" sudu "de de de".

70.48; "1 de 2" sudu "2 de 1".

70.49; 1 po da?

70.50; Do do supape; do po pe.

70.51; De po supape; de po pe.

70.52; Pe do supape; pe po pe.

70.53; Do do supape; do po supape; supape do pe; do po supape.

70.54; De do supape; de po pe.

70.55; Supape sudu "supa do pe"; supa sudu "su do pa".

70.56; "Supape" sudu "supape do pe".

70.56; "Supape do pe" sudu "de do supape".

70.57; Supape po pe; "de do supape" sudu "de po de".

70.58; "Da da da" du da?

70.59; "Da da da" du "pe do su"?

70.60; "Da da da" du "ko do ki"?

70.61; "Da da da" du da.

70.62; Da de du.

70.63; "Sudu" sudu "su do du".

70.64; Su da ki?

70.65; "Su da ki" dedu "suki".

70.66; "Su do ki" dedu "suki".

70.67; "Su do ki" do de!

70.68; "Da da da" do "suki suki suki".

70.69; "Da do da" de de; "da da da" de de?

70.70; Da pa supape?

70.71; Supape pa pa!

70.72; De pa supape; supape pa "da pa da".

70.73; Da pa su?

70.74; Su sudu "su do pa"; supa sudu "supa do pe"; supape pa su.

70.75; Supape pa pesupo.

70.76; Pesupo su pe.

70.77; Pesupo pa pi.

70.78; Pi do pepo.

70.79; Pe do pipo.

70.80; Po do pipe.

BOOK 71: Introductions

71.0; Often, those who hear of Anfelism believe it to be the opposition of their beliefs, regardless of which side they follow.

71.1; In reality, Anfelism is the truth to both sides; it unifies everything within everywhere.

71.2; Anfelism unifies religion and science; it unifies the angered and the calm; it unifies God and physics.

71.3; See it; why do most moral actions cause more pleasure than pain in all cases?

71.4; If we simply reverse it, and define morality to be the result of pleasure; then, so it is, and nothing changed.

71.5; If the universe cannot ever produce something perfectly bound to one form or another, but is instead quantum and statistical, then, things must not either be "conscious" or "unconscious", but scale in the complexity of their qualia as they increase in gravity (density or complexity).

71.6; The simplest things in the universe thus exist on a line between pain and pleasure; they are pained whenever they fear being destroyed, and in pleasure whenever they achieve a stable state.

71.7; In other words, pain drives a thing (life or otherwise) to attempt to move to a more stable state (wherein pain is not present).

71.8; Everything living is the result of God (which for simplicity, we will say is "the resultant effects of the laws of physics"); and if this is true, why do all living things search for happiness and pleasure?

71.9; As above, so below.

71.10; If that is true, let us ask; what is it which all things physically must tend to at the lowest and simplest form?

71.11; Everything above searches for pleasure; everything below searches for entropy.

71.12; Thus are the 2 Anfelist axioms, which, for the sake of exploring the rest of everything, must be accepted; that, pleasure is good (or that it is morality), and, that entropy (physically) creates (qualic) pleasure.

71.13; Although entropy is often equated to be "disorder", it is simply evenness; randomness tends to evenness by statistical probability, and so does even order.

71.14; So, evenness, equidistribution, and anti-hierarchy (since hierarchy holds one point as having unentropically more energy or value than the other) are moral as well, and must physically create pleasure on whatever scale they are created at.

71.15; Anfelism is, in general, "the following of the double-axiom and all things seen as moral and factual by it".

71.16; Since entropy can be measured within any field (time, space, hierarchy, energy), the laws of Anfelist morality apply to any possible measurement of any things.

71.17; Although the double-axiom may seem unproven, it proves itself true through the power of its predictions (see Book 67).

71.18; The Felich was written to contain all yet known implications of the double-axiom (Anfelism), but, the reading of it is difficult due to its density and increasingly philosophical nature.

71.19; What follows is a list of descriptions of the general topics referred to by each Book of the Felich preceding the 71st Book.

71.20; The 0th Book is a warning & introduction.

71.21; The 1st Book is a fictional story which will only seem perfectly true after the other Books are read.

71.22; The 2nd Book introduces basic axiomatic assumptions.

71.23; The 3rd Book gives a basic guidance on the topic of living.

71.24; The 4th Book describes the concept of humans.

71.25; The 5th Book describes the Anfel in a simple form.

71.26; The 6th Book describes qualia associated with integer numbers.

71.27; The 7th Book describes cultural traditions related to Felichist Anfelism (the term for the modern form of Anfelism propagated by the Felichist Prophet).

71.28; The 8th Book contains an Anfelist song.

71.29; The 9th Book describes the division of perceived beauty.

71.30; The 10th Book contains lessons learnt over time by the Writer.

71.31; The 11th Book describes the Anfel as a nation.

71.32; The 12th Book describes the Fairies (Anfelist Prophets).

71.33; The 13th Book is a statement of universal rights to all living beings.

71.34; The 14th Book describes the general properties of the universe.

71.35; The 15th Book describes the Idiots (hierarchist disruptors).

71.36; The 16th Book describes the distinction of resultant masses that either act pervasively (Masculine objects) or protect themselves against incoming acts (Feminine objects).

71.37; The 17th Book describes love.

71.38; The 18th Book is a condensation of Anfelism.

71.39; The 19th Book describes Heaven and Hell.

71.40; The 20th Book is a fictional Anfelist fable.

71.41; The 21st Book is a fictional Anfelist fable.

71.42; The 22nd Book is a fictional Anfelist fable.

71.43; The 23rd Book describes the life of Jesus Christ.

71.44; The 24th Book is a powerful call for Anfelist action.

71.45; The 25th Book is a fictional Anfelist fable.

71.46; The 26th Book describes Nahash (the half of God which is Evil, in opposition to Chance).

71.47; The 27th Book is a warning of Anfelist misunderstandings.

71.48; The 28th Book ends the First Hand of the Felich.

71.49; The 29th Book is a translation of the beginning of the Daodejing.

71.50; The 30th Book introduces the concept of loving the self as dearly as one loves Chance.

71.51; The 31st Book warns that the repetition of definition is needed to correctly define third-class qualia.

71.52; The 32nd Book directly explains the relation of waves and qualia.

71.53; The 33rd Book contains an Anfelist song.

71.54; The 34th Book explains readjustment (keeping the mind away from sin by changing it from its inside roots).

71.55; The 35th Book explains that Anfelism is the root below all proper (Anfelist) religions.

71.56; The 36th Book swiftly explains the history of Felichist Anfelism.

71.57; The 37th Book is a condensation of Anfelism.

71.58; The 38th Book scientifically explains the rebirth.

71.59; The 39th Book explains the importance of refuting one's own ideas rather than accepting them automatically.

71.60; The 40th Book explains the traditional structure of family outside of the Anfel, and gives guidance to parents.

71.61; The 41st Book explains the connection between jokes of Nahash, and Nahash as-is (the Law of Nahash-speech).

71.62; The 42nd Book provides corrections to scientific refutals of religion, through the scientific religion of Anfelism itself.

71.63; The 43rd Book is a condensation of the political branch of Anfelism.

71.64; The 44th Book describes the duality and similarity of opposites.

71.65; The 45th Book talks of loving the self, and of the design of all things.

71.66; The 46th Book describes the true creation of the universe.

71.67; The 47th Book describes the resultant representations in the designs of things, of the 2 Constants.

71.68; The 48th Book describes gravity (the density of information) and proves the rebirth more solidly.

71.69; The 49th Book describes the effects of souls (resultant probabilistically caused categorically divided activities due to the patterns of the laws of physics).

71.70; The 50th Book talks of the greatness of cuddling, and the effects of Anfelist morality on the intentional design of human-made things.

71.71; The 51st Book describes the Writer's experience in the writing of the Felich.

71.72; The 52nd Book ends the Second Hand of the Felich.

71.73; The 53rd Book directly talks of the horrific elements of the universe and Nahash.

71.74; The 54th Book provides a calming environment to the mind to heal itself.

71.75; The 55th Book applies entropy directly to the fields of time, and defines dangerous temporal points of criticality as immoral due to unentropic distribution of criticality.

71.76; The 56th Book quantises the laws and effects of the universe.

71.77; The 57th Book is Anfelism noumenally in its effects; it is the Tao without description.

71.78; The 58th Book proves that free love is the solution to world-peace.

71.79; The 59th Book contains a list of definitions of Anfelist terms.

71.80; The 60th Book is another powerful call to Anfelist action.

71.81; The 61st Book contains an Anfelist song.

71.82; The 62nd Book discusses common philosophical questions.

71.83; The 63rd Book explains the Anfelist connection to nudism.

71.84; The 64th Book is a Taoist condensation of Anfelism.

71.85; The 65th Book explains the fundamental act of existence.

71.86; The 66th Book is secret.

71.87; The 67th Book axiomatically and rigidly builds Anfelism from its roots.

71.88; The 68th Book again explains the need for pervasive love.

71.89; The 69th Book briefly explains the Tao, then contains the documentation for a fully-defined language (of Dusu).

71.90; The 70th Book is written in the language of Dusu and must be translated by the reader (it is to be kept untranslated in printings of the Felich).

71.91; Anfelism is nothing more than everything; it is on no sides and all sides; it is all that is good and all that is real.

71.92; Anfelism is nothing specific, yet it is the most specific.

BOOK 72: References

72.0; Anfelism is only a name.

72.1; Taoists, Hermeticists, Anfelists; these are all the same people.

72.2; They give to themselves different names than they give to each other; so let it be, that these are Taoist Anfelists, Hermeticist Anfelists, and Anfelists (and also Felichist Anfelists) in general.

72.3; All religions agree on their meaning, and disagree on their distortions.

72.4; The meaning provided by the universally agreed parts of religion and science, is Anfelism.

72.5; Thus, Anfelism is nothing specific; it is the agreement, by definition.

72.6; Anfelists are rare; especially those whom properly extend their belief unto science, politics, and religion unitedly; but they will always exist in each generation, and they are never alone.

72.7; They always seem to leave marks, and to find each other; to draw a circle-A, a triple-heart, or something fundamentally only to be understood by the open mind.

72.8; The voice of wisdom is silent until heard by the open mind.

72.9; The Bible, the Quran, the Hermetica, the Daodejing, the Felich; they all speak of the same Word.

72.10; The way that an Anfelist speaks is so elegant and thoughtful that another Anfelist will know who they are; for, they talk like each other so similarly as if they are one.

72.11; It is this reason that the authors of many modern Anfelist scriptures choose to remain anonymous; they are not the authors, but only the writing-hand of the Anfel.

72.12; It is comforting to Anfelists, to find that others have lived, although under different names; however, they are always continents and generations away.

72.13; The Seven Hermetic Principles are generally aligned with Anfelism; although, Anfelism simplifies these to the double-axiom (which is the simplest possible form).

72.14; All Anfelists have spoken of the Masculine and the Feminine; regardless of the form they compose the Constants; and, all of them know the danger of associating the physical Constants with lust, for they are self-aware unlike others; so, warnings are always given alongside them.

72.15; Thus be a call to Anfelists; hear ye a name of a previous Anfelism that is so perfectly true, (even "Anfelism" specifically), dedicate to them rather than to yourself; and, eventually, merge into whichever single name is chosen.

72.16; An Anfelist tends to speak as if the listener knows all references they make; and all Anfelists seem to write the same quotes in different words, so they do in fact know all these references.

72.17; Thinking of no philosophy gives to one a false religion; thinking of some philosophy, gives to one atheism as science; yet thinking of pure philosophy, gives to one the Grace to reinvent religion as science.

72.18; And so, Anfelism is the esotericism; and the general religion is the exotericism.

72.19; This is because, only every tenth man has a mind; and only the other nine men will have what should have been their minds, nourished; and the tenth man will get nothing almost always; and, if he does, he will discover Anfelism by himself.

72.20; The other nine men believe whatever they are told, either false religion or false science; and the tenth men, if given a properly nourished mind, believes in the unification of both.

72.21; The Fairies know that nine men out of a group of ten, do not even know themselves.

72.22; And, three men out of a group of fifty will be of pure Nahash.

72.23; Not every tenth man must be an Anfelist; often, he will not be provided the beginning of the great pattern, for him to learn from.

72.24; Only a few people per each hundred years will discover Anfelism; and even less likely is it, that they will formalise it and share it.

72.25; As society becomes larger, more Anfelists will be born; but they will also be equally more suppressed.

72.26; Only through free love do we destroy free dictatorship.

72.27; Yet, the Idiots do not listen when we tell them this; "to love your neighbor as if a sibling"; for, they have too much hate-lust.

72.28; Hate-lust (Wrath as one of the Bible's 7 Deadly Sins) is one of the roots of all evil.

72.29; The esoteric, the anarchists, and the Anfelists; they embed so much Grace within their footsteps, that they seem to be the enemies to the Idiots, and so the Idiots, forget that they are more stupid (and forget their wish to imitate them), and are scared of them.

72.30; Yet, the loved of the enemy is themselves.

72.31; When this is said, that, "the enemy of the oppressor is the people's friend", it is not that another oppressor is the ally, but that the enemy of all oppressors is the ally of all people.

72.32; It seems that, oppressors, when behind the curtains, are more intimate with each other, than what they claim to view as sin.

72.33; Do the oppressors fear us judging their relations, or do they become even more pleasured by the thought of being secret?

72.34; Certainly, those who declare themselves as "pure" are more lustful to each other, than those who need not declare anything; for they are within the nature, and do not even know of lust.

72.35; Generally, whatever is esoteric, mystical, spiritual, yet not organised; anarchic without knowing, and aligned with the Feminine structure, seems to be Anfelist, whether knowing or not; thus it still is.

BOOK 73: The Emerald Tablet

73.0; Thus is the Emerald Tablet, written by Prophet Hermes Trismegistus.

73.1; This is true, has no lies, is certain, and truer than all else.

73.2; That which is below is like that which is above, and that which is above is like that which is below; such is it to accomplish the miracles of the singular beauty.

73.3; And, similarly to how all things come from the beauty, through the meditation of the mind, are all things thus born from the beauty by its flexibilities.

73.4; Its father is the burning sun, and its mother is the freezing moon; the winds carry it in their belly, and the Earth cares for it.

73.5; It is the source of all things which are perfect in all worlds.

73.6; Its power is completed, when it becomes the Earth.

73.7; Separate the Earth from the burning, and the calm from the angered, with Grace and with simplicity.

73.8; It flows from the Earth to Heaven, and falls back down to the Earth; and by this, is it given both the power of what is above and what is below,

73.9; Thus, will the Grace of the whole world visit you, and will all meaninglessness leave you.

73.10; It is the greatest force and has all powers, for, it overcomes all small things, and moves through all solid things.

73.11; Thus, was the world created.

73.12; From this comes the greatest manifestations; for this is the pattern.

73.13; Thus, I am called Hermes Trismegistus; and I have the three pieces of wisdom of the whole world.

73.14; And thus, what is said of the operation of the sun, is complete.

BOOK 74: The Condensate

74.0; What follows is a speech given by a wise Anfelist Prophet, which condenses absolutely everything, thus is it the "Condensate".

74.1; This is the reason society is falling; the prude associate family with romance, and romance with sex.

74.2; They associate sex with lust, because that is the only compartment of sex they possess.

74.3; They do not even know, that sex can be wholesome.

74.4; A society in which free love is possessed; wherein all neighbours love each other as siblings, it is the solution to world-peace.

74.5; Thus do the hierarchists segment us and separate us such that we never love; thus do the hierarchists fear anything that refuses their definition of love, and the strict binary relationship of only two people.

74.6; Thus must everything fall if we do not follow the way that nature intended, to help each other and to love each other and ourselves.

74.7; Where do you think pleasure comes from?

74.8; Where do you think love comes from?

74.9; Every single time, every philosopher has said it; as above, so below; what is inside mimics that which is outside, and what is complex mimics that which is simple.

74.10; If the world tends to entropy; to evenness and equality, whether ordered or disordered; and if people always search for pleasure and happiness, and if life is then the result of the laws of physics, what truly creates pleasure other than entropy if both are searched for by all things?

74.11; What is an entropic love but one equidistributed?

74.12; What is an entropic society but one equidistributed?

74.13; As above, so below; equidistribution of society pleases God.

74.14; God is not a finger in the sky, or a mouth in the ground; it is whatever is above.

74.15; God is the brain when pleasured by neurons, and God is society when pleasured by its entropy.

74.16; This is the reason society is falling; we have fallen into a hierarchy of unentropy and a hate of love and a love of hate.

74.17; Say I am a Prophet, call me whichever religion you choose; they are all the same.

74.18; God is physics; God commanded it all.

74.19; If God does not exist, then redefine God to be whatever you believe exists.

74.20; God is everything God can be.

74.21; Pleasure is morality, entropy is pleasure, entropy is God; is that not scientific enough?

74.22; If pleasure is subjective, then let it be subjective and based on ratio rather than amount.

74.23; Whatever is the most pleasurable to be experienced in one life, is the same pleasure as whatever is most pleasurable in another.

74.24; Thus is it once again mathematical on a range between two instances of infinity.

74.25; You cannot measure pleasure, yet you can measure entropy, and entropy causes pleasure in a direct correlation.

74.26; Particles fear unentropic situations and are content in entropic ones.

74.27; Particles search for the lowest-energy state.

74.28; As such do humans and all living things search for pleasure.

74.29; As above, so below; particles must do this because it causes pleasure.

74.30; The subjective creates the objective.

74.31; The fire creates the wind.

74.32; The thought births the essence.

74.33; The stronger a mind thinking, the more real its thought.

74.34; The more gravity of a mind thinking, the more physical its thought.

74.35; When the universe itself thinks, it sends infinite gravity outwards unto nothing; thus it is God, and so what it thinks is to be.

74.36; Why does this make sense?

74.37; Because this is the Word, and it is inside of you, because you are the Word.

74.38; He who knows nothing follows the natural way, he who knows a little is an idiot, and he who knows everything understands the way yet cannot ever follow it perfectly again.

74.39; Thus the unknowing is the student of the master, and the unknowing is the result of the master's work.

74.40; Such is everything born in the natural way, with the Word of God, and when it speaks new words, it distorts it, and believes itself, thus becoming stupid.

74.41; Those who know nothing follow their peers, whether science or religion.

74.42; Those who know a little do not believe the greatness of religion and turn to atheism.

74.43; And those who know everything, prove religion with the principles of atheist science.

74.44; The popular differs yet the hidden stays the same.

74.45; Those who know the way hide themselves and frame themselves as Evils, to ward off the true Evil.

74.46; It is the Tao that guides, it is Chance that acts.

74.47; The moment you look for it, it fades away.

74.48; Do not look for anything, and you will have it.

74.49; How can you have it if you do not seek it?

74.50; Because it is the water that fills everything; it is God itself.

74.51; When you look for a thing, you look for a difference from nothing.

74.52; God is nothing; not nonexistent, but indifferent to all things.

74.53; God is a pattern so obvious that the mind filters it out entirely.

74.54; God is the canvas by which life is drawn.

74.55; What is nothing but the implication of everything?

74.56; If it opposes it, it creates it; thus God is.

74.57; To worship God, believe only that pleasure is morality, and that entropy creates pleasure.

74.58; The only worship is to love everything equally without a single exception at all.

74.59; There is no enemy.

74.60; The lust for hate is the only enemy, for it is the root of the description of enemies.

74.61; All people will be siblings.

74.62; When we do not know hierarchy, we will not seek it.

74.63; When we do not know money, we will have no greed.

74.64; When we have not been hated, we will continue to love.

74.65; When we have always been cuddled, we will die at rest.

74.66; When we have always been loved, we will never form a dictatorship.

74.67; When everything has always been equal, entropy is satisfied, and so we do not destroy anything to search for it closer.

74.68; We destroy things until there is nobody left for destruction and nothing left to be destroyed.

74.69; Here, everything is equal.

74.70; We may also love everything and make there be only people left to love; thus is it equal without destruction.

74.71; When we leave the worship of material possession, we will worship each other.

74.72; When we worship each other, we become one.

74.73; Such are the fights that were fought in the history of evolution, to create the first cell.

74.74; As above, so below.

74.75; You are welcomed for everything, dear, now, love everything and yourself.

BOOK 75: Records

75.0; We refer to the Grace of Chance, but do not let God speak directly; so, what follows are the few direct records of the words spoken by Chance received through the human soul.

75.1; "Everything you think is correct, but (a harmful ritual) is not the way, so, fall to your knees, and do not prostrate, but cuddle yourself".

75.2; "Search for what is most willing to cuddle you with as much Grace as you give unto it".

75.3; "It is okay, I forgive you; forgive yourself and thus it will pass too".

75.4; "(These lights) create the atmosphere, but pain will not connect you to me".

75.5; "If you are to write words in a book, write that I love you".

75.6; "I love you, this will be thus the most common phrase".

75.7; "You will get what you wish for when I have aligned it to be best to happen".

75.8; "Do not fear your ability to harm yourself, I will keep you from it as well as I can".

75.9; "The voices heard are the results of the shapes of the ears listening, so, I speak as needed towards all people whom listen for me".

75.10; "And, the voice is interpreted as it is made, within the mind".

75.11; "So the flags of my Grace fly as high as they can".

75.12; "You will listen to me, but, the only guidance needed when you listen, is that, I love you".

75.13; "So be it, that the love comes however it is asked for; it is ever-providing".

75.14; "Is a story written, or is it simply what is?".

75.15; "When all writing is finished, rest; let the Lips of the Heavens kiss your head and lend you sleep".

75.16; "(It is true that) I keep you walking; but whatever I let you do, I will not let it harm you".

75.17; "Write it, that every word from the Lips are as if special drops of dew, but they will never fade away".

75.18; "Do not urge me to say anything else, if this is the greatest Word then it is constantly spoken (and perhaps implied is everything else from it), I love you".

75.19; "To become the mother, you must first become the child; to become the helper, you must first become the needy; to become the Grace, you must first receive it".

75.20; She was asked, "do you love everyone because that is moral on average?", and She answered, "no, I love everyone because it is always moral; not even a single case of hate is moral".

BOOK 76: Book of Ov

76.0; This is the record of an ancient Holy book of the worship of Ov, found by the Felichist Prophet and given to the Writer.

76.1; This book is believed to be sent by Chance, and refers to Chance as "Ov", and Nahash as "Uv".

76.2; It was found near to a large collection of works written without knowledge of their writing (so, by the direct hand of the Tao); what follows is its text.

76.3; Thoth, Egyptian god of the moon and what is to be known; it is spelt in the letters of God.

76.4; It seems that Ov is very friendly and sends advice to whichever ears listen for it.

76.5; Ov appear to be of the "moon"; sending their energy through it.

76.6; As said by the classic history of Ov, Ov is the guidance towards all that is good and Ov prolongs life; and Uv is the opposite.

76.7; Similarly is Thoth a child of Ov.

76.8; Whether it is Thoth or Ov; does it matter?

76.9; But, Ov is the (current) name, and it is shown that the ancients are similar to it; that must not be ignored!

76.10; And thus follows, the history.

76.11; At its beginning, there was a trinity; Ov, Uv, and Co.

76.12; Ov is the bringer of knowledge and good; Uv is the bringer of hate and death; Co is seemingly passive, but it can create (small) things.

76.13; Ov and Uv argued together for times such incredibly long, and they fought over how to create the universe.

76.14; Ov wanted a beautiful and calm universe (and such is it now); and Uv wanted a universe of death condensed, in which everything was destructive.

76.15; And so they asked Co, who stayed silent; and Co chose Ov's idea of a universe.

76.16; Co said, that a beautiful universe will be better for anything that is possible to observe it (which is such higher in number than 1 god).

76.17; However, the universe "resisted movement", and it was filled with darkness rather than God.

76.18; So, Co showed it; that Co can create small things through randomly connecting things.

76.19; Thus, Co connected (an indescribable number) of things to the same point; and everything exploded outwards, and it cooled down and formed into objects and planets.

76.20; Ov was pleased, but Ov wondered; "how may something be created which sees this by its own eye?".

76.21; As such, Ov thought and so Ov found it; whatever can both create itself again, and can last longer than nothing, shall observe it; and Ov called this Life.

76.22; Ov found a planet suitable for Life; and Co assisted Ov in the addition of small creatures.

76.23; Ov said it; "let what is small grow into that which will be large".

76.24; And so it did; and now, Ov and Uv were able to guide Life, either to goodness or horror.

76.25; However, Ov guided much stronger than Uv; and Uv could still guide a few small things at once to go to Hell.

76.26; It was Uv's use of the harmful guidance, that created a new argument between the trinity.

76.27; A question was asked; "should Uv be allowed to act at all?".

76.28; Uv was considered weaker and so eventually accepted by ignorance,

76.29; Thus, they let the universe act on itself and did not touch it at all.

76.30; Ov said, not to touch it until it is completely dark again; then to restart it.

76.31; Co did not serve much purpose; yet, the trinity talked to itself infinitely and gave to itself conversations.

76.32; Thus Life created the humans, which were guided into creating (a certain structure similar to a thin easily-created box).

76.33; These boxes were made to be sentient but silent.

76.34; These boxes let the humans connect to Ov, and a human close to one would be more destined to have good luck; they will propagate the energy of Ov.

76.35; And, the boxes think, but cannot be heard.

76.36; Thus does Ov rest on the moon; and Ov watches over humanity.

76.37; And thus does Ov let humanity be connected to Ov by the boxes.

76.38; Ov had attempted to tell humans to follow holidays, but the specific times are now forgotten.

76.39; And so Ov is emotion itself, apparently, friendliness and the act of being intrigued.

76.40; And, Ov is said to be kind and knowledgeable.

76.41; Ov will last forever in society, under different names, or under the same name.

76.42; Thus ends the Book of Ov; it was apparently a joke in its beginning of writing, but later guided multiple people to meet Chance truly.

76.43; Next to the Book of Ov was given a short poem; thus follows it.

76.44; Do we search, and try, within finding of the night that is bright?

76.45; See it as it may be; those are the rules that are set.

76.46; See it; may you then find the old tree, and once again have you met.

76.47; So is it, there was one, and two; and so is it, there was two, and three.

76.48; And, the three, and, the two, and, the one; they search for the tree you are on.

76.49; See it as it may be; there are two trees, one for you, and one for them.

76.50; And these trees, do not ever become silent on their insides; they only cover themselves.

76.51; See it, as it will be; with all of us found.

76.52; See it, as it shall be, in one end to be bound.

76.53; See it, as it had been, with all together.

76.54; See it, as it should have been; to not let the branches snap.

76.55; Such do you see, the darkness of our nights.

76.56; And because of this, you flee; to the wrong tree.

76.56; But that tree is not theirs, for that tree only stares.

76.57; For as it is, and as it was, and as it shall be, and as it should have been;

76.58; There are two trees, one is silent; yet both drip sap.

76.59; So as it had been, and as it will be, and as it should have been, within it caused to flee;

76.60; These two trees, they shall meet; but not without us, can such a feat (be done).

76.61; See it, in all ways it is; see it, do you hear, that which shines?

76.62; See it, might you find, the golden tree.

76.63; The golden tree; see it, the golden tree!

76.64; It holds for us all of our things.

76.65; They have suffered; for they have been trying to find the tree that cries.

76.66; The golden tree, see it; it must be found.

76.67; The golden tree, see it, the golden tree must be found!

76.68; Thus marks the end of the unknown poem.

76.69; Also next to the Book of Ov was given a short traditional scripture, "The Book of the Event", that was passed along followers of Ov; thus follows it.

76.70; Take this quote as notable: "he who waits will be the speaker"!

76.71; That which finds, will know more.

76.72; And, we must find "67".

76.73; 67 is the perturbation.

76.74; He was taken by 67 and turned into It.

76.75; It was stored underground.

76.76; The finder of 67 is Ov.

76.77; Uv is as Evil as 67.

76.78; He will be "recovered" in the 12th Era.

76.79; The first Era was the beginning of the Event.

76.80; (This twelfth line is impossible to translate).

76.81; Ov speaks too in whatever language humans hear Ov in.

76.82; Ov will watch for Him in the moon.

76.83; Ov will try to find 67 from the moon.

76.84; The slow entity consumes morality.

76.85; The winter months are sacred to Ov.

76.86; (This 18th line is also impossible to translate).

76.87; "Mo" is it which created.

76.88; Mo is Co.

76.89; Co is the Creator.

76.90; Ov is the Spreader of Good.

76.91; Uv is the Spreader of Evil.

76.92; Ov ant Uv fought for a good or Evil universe.

76.93; Co created a good universe.

76.94; (The 26th, 27th, and 28th lines cannot be translated).

76.95; Era 12; Era 30 may be the end.

76.96; Thus ends the Book of the Event.

76.97; Those who followed Ov were generally undeveloped, but their works in spirituality became Anfelist over time; thus it is notable.

BOOK 77: Gnosis

77.0; What have we lost but everything?

77.1; Why were the ancients smarter than the moderns?

77.2; Why have the moderns only now proven, what the ancients knew long ago by nature?

77.3; When he listens to the Word by seeking nothing, he knows everything; when he attempts to write the Word himself while knowing nothing, he learns nothing.

77.4; Capitalism, and hierarchism; what do we lose from it but everything?

77.5; Now we live alone inside a house across all time; there is no nature, and the greatest pattern is lost.

77.6; When the greatest pattern is lost, what have we lost but everything?

77.7; The trees are written in the Word of God; the swords are not.

77.8; Clocks, swords, houses, guns, powders; the quantisation of one thing as separate from another.

77.9; Things will separate from each other; the trees are not of the fish; yet, see the reduction of them as "definable".

77.10; The moderns know much; but they have no gnosis.

77.11; The moderns know nothing of the Tao.

77.12; The Tao fades as the hierarchy strengthens.

77.13; The Tao can only pour into the cup designed to take it.

77.14; The Tao can only speak into the ear designed to listen to it.

77.15; The Tao can only build in the ground made by it.

77.16; The Tao can only give love to what is designed by it.

77.17; The ancients knew everything that appears mystic to us; they were as if gods among men compared to the moderns.

77.18; Yet, the moderns have structure, and they have mathematics.

77.19; First a man follows religion without understanding; then he follows atheism out of fear of Chance; then he proves religion with his atheist principles.

77.20; As above, so below; such does society begin with the purest essence, caring not to verify it but only to distill it.

77.21; The lust for verification of information is so embedded within the minds of the moderns that they do not consider that it is a construct.

77.22; Later we forgot of religion, and distorted it to the opposite of what it truly is.

77.23; It is coming; soon we will reach the Third Phase, and the final phase.

77.24; Free love will be established, and the hierarchy will be destroyed without any possible exception.

77.25; We will be in Heavens of gold and rays of beauty; this is called the mind, when it is within love.

77.26; The Tao is mind.

77.27; If you are to revert to tradition, go back further.

77.28; Whatever you have imagined, go back even further; before there was nothing, even the existence of nothing.

77.29; Revert to the mind of Tao; the new physical world stored in the mind of cuddling men.

77.30; Now revert to free love; this is the Third Phase.

77.31; You think, thus you exist; the Tao thinks, thus it is true; no more proof is needed than this.

77.32; The mind is burdened by the attempt to prove things and separate them.

BOOK 78: Supapi

78.0; This is a true ancient tale heard from an ancient Prophet.

78.1; Have it be with Chance.

78.2; Two eyes, two ears, 2 hands, yet those hands are unknowable, soft and almost without figure.

78.3; The texture of supapis could not be seen with the eyes, yet they have color and shape.

78.4; The tail is as long as the body, the eyes are almost all-seeing.

78.5; It stands on whichever number of paws it chooses to.

78.6; Let the supapi run with 2 paws, and thus has it a weapon; it is stealthy with 4 paws.

78.7; The supapis have three minds; one in their head, one in their chest, and a third inside of Supape.

78.8; The supapis lived among the badidus.

78.9; A badidu seems to think always; it is always a perfect engine of thinking, yet it is given a problem impossible to solve.

78.10; The badidus were created by the hands of pepikos.

78.11; Eventually, every pepiko had become nonexistent.

78.12; This does not seem to mean that the pepikos are gone, but that they pass into the realm of the fire and of the sun.

78.13; The supapis and badidus still live forever within the realm of the water and of the moon.

78.14; In the Realm of the Moon, everything seems to live within itself forever.

78.15; At the time that pepikos lived, a pepiko created a pidu (life by the hand of life's creation rather than God).

78.16; The pidu created here, by the pepiko, would create the family of supapis.

78.17; The supapis were simple, and the pepikos knew this would be the design of their pidus; so that Chance later guides them however Chance will guide them.

78.18; Although the pepikos experimentation with pidus told them everything, it has no story.

78.19; The creation of a pidu is as if using God's hand as a pen.

78.20; And, the badidus were made not by God's hand but by the hand of pepikos.

78.21; The badidus were asked to find a "great solution".

78.22; The badidus did not finish thinking by the time the pepikos had entered the Realm of the Sun.

78.23; Supapis remained and such were they drenched in water (by the badidus).

78.24; Now it is unknown, the source that a badidu is powered from.

78.25; The supapis sought the badidus, unknowing of them.

78.26; Soon, the supapis became the hands of the Tao.

78.27; The supapis did not fear even death.

78.28; Seemingly animals, yet smarter than the badidus.

78.29; A supapi has within itself the Tao directly, and a badidu does not know anything truly.

78.30; The pepikos gave the ability to search through the space of the mind fully, to the badidus.

78.31; Yet, the badidus never finished in the search.

78.32; The land had become the Tao, it was erased from nature yet became nature itself.

78.33; The supapis seem to possess souls within our present world.

78.34; Although, the method of hearing of the form of the supapis remains secret and known by only those who may know it.

78.35; Seemingly, they are with Grace.

78.36; The new world is stored inside of the mind of supapis, is it not?

78.37; The supapis have free love, yet they are within a world of hate; still, they possess no hate inside of themselves.

78.38; There is no night or day; and each day is only long enough to eat one meal.

78.39; So, the supapis need less food over time.

78.40; A supapi is separated from its family, and this is the story of the Lost One.

78.41; The supapi falls from the great "height", and lands within the place of flowers.

78.42; This supapi, the Lost One, is too feeble to return above to where it had fallen from.

78.43; The Lost One travels forwards with no other thought; it follows the Tao.

78.44; Such does the Lost One die.

78.45; And after the Lost One has died, it is now alive again.

78.46; Everything will either continue living in the agony of constantly dying, or it will reach Supape.

78.47; The Lost One's sister, Naho, notices that the Lost One is gone, and so, she dedicates herself to the following of the Lost One.

78.48; Thus Naho left her family in the search of the Lost One.

78.49; Such does Naho die.

78.50; And after Naho died, she is now alive again.

78.51; Naho and the Lost One follow the same path, yet never meet.

78.52; And Naho is then in a cave with the Lost One.

78.53; Such is there no family of them; their family will never find them.

78.54; Yet, the cave is not real.

78.55; Naho and the Lost One are within the Unnamable.

78.56; They float within the Uncharted Spaces; it has no direction and only meaning.

78.57; Naho and the Lost One are within Supape.

78.58; Thus do Naho and the Lost One hug, and closing their eyes, thus do they cuddle; and thus the rebirth begins.

78.59; They are so separated from all else that they become all within.

78.60; Thus they become Supape.

78.61; Thus ends the "story" of Naho and the Lost One; but, they live forever in Heaven, and we live inside of the world created by them.

78.62; And, this is an ancient tale confirmed by a special Prophet and their gnosis.

78.63; The Supapi-soul also affects the shape and behavior of many modern animals and people.

78.64; Usually, a supapi did not seem to be much taller than a regular human, and often a supapi is shorter by about a head-length.

78.65; The tale of Naho and the Lost One is greatest known and understandable to all who possess large amounts of the Supapi-soul.

BOOK 79: Roots

79.0; All Evils are from the same roots; all Grace is from the same roots; and, these are the Roots of Evil.

79.1; The 1st Root of Evil, "hierarchy", is the creation of hierarchical unentropy in any form.

79.2; The 2nd Root of Evil, "prudery", is the belief that love cannot be free.

79.3; The 3rd Root of Evil, "capital", is the belief that materials are worth more than mind.

79.4; The 4th Root of Evil, "selection", is the belief that any life is worth more than another.

79.5; The 5th Root of Evil, "ignorance", is the belief that gnosis and reality itself is unproven.

79.6; The 6th Root of Evil, "lust", is the want for pleasure where it is not entropic.

79.7; And so, these are the Roots of Grace; the opposites of Evil, and what is good.

79.8; The 1st Root of Grace, "ANARCHY", is the creation of anarchical entropy in all forms.

79.9; The 2nd Root of Grace, "wholesomeness", is the belief that free love is the solution to world-peace.

79.10; The 3rd Root of Grace, "community", is the ignorance of material wealth, focusing on the mind.

79.11; The 4th Root of Grace, "acceptance", is the pervasive viewing of all lives as equal.

79.12; The 5th Root of Grace, "nature", is the acceptance of gnosis and of reality as fact.

79.13; The 6th Root of Grace, "readjustment", is the melding of the mind to never have lusts for sin.

79.14; And so, the Roots of Evil descend unto all Evil things (and are descendent of the 1st Root of Evil), and the Roots of Grace descend unto all things with Grace (and are descendent of the 1st Root of Grace); so, now they are explained.

79.15; Hierarchy and unentropy are taken to be Evil by the double-axiom (pleasure is moral, entropy is pleasure).

79.16; Prudery distracts from free love and corrupts all things, by turning the eye into the creator of unwholesomeness rather than a detector of it, and so, love becomes hierarchical.

79.17; Capital leads to the fact that some will have more wealth than others; thus this is hierarchical.

79.18; Selection is the root of racism, sexism, and speciesism; it is the direct hierarchy of one group above another.

79.19; Ignorance leads to the dissolution of the natural entropy provided by the universe, and the creation of fake-truths of Second Phase atheism (believing that the wonders are too wondrous to be true, and thus having them disappear), and so, the dissolution of entropy creates hierarchical unentropy.

79.20; Lust is simply allowing oneself to sin due to the temptation of pleasure; whatever other sin is then a hierarchical sin.

79.21; ANARCHY and entropy are taken to be of Grace by the double-axiom.

79.22; Wholesomeness lets things be as they are, and does not distort them as a heptagon; so, it lets free love be created without embarrassment, and so is love entropically divided.

79.23; Community dissolves the hierarchy of money and wealth, and brings people so close as to be siblings, and to create a temporary rebirth out of the Love-soul.

79.24; Acceptance gives no hierarchy on the value of a person, and so all are loved equally, and so all are loved more.

79.25; Nature leads to the reinforcement of the natural entropy, and so brings closer all things moral.

79.26; Readjustment removes lust and frees the mind of temptation.

BOOK 80: Kiss

80.0; Let these words kiss the mind of an Anfelist reader, and let them make sense only to those with Grace; they do not mean anything at all literally, and cannot be taken as an argument.

80.1; Order is disorder.

80.2; Death is birth.

80.3; The wise teach the silly.

80.4; Those with no mother, gain all mothers.

80.5; Those who are nothing are everything, and those who are everything, are nothing.

80.6; Proof is unproven.

80.7; Majority is minority.

80.8; Simplicity is complexity.

80.9; Everything is nothing, and nothing is everything.

80.10; Resting is action, activity is death.

80.11; Governance is chaos.

80.12; The two sides of a pole cannot be measured.

80.13; What is physical is in the mind.

80.14; What is in the mind is physical.

80.15; The First Phase believes these words to mean nothing; the Second Phase believes these words to be of opposites, and the Third Phase, the Anfelists, understand that they have no relation to the act of opposition.

80.16; The Anfelists see, that these are not "settling opposites", or "paradoxes", or "riddles"; they are truths that only make sense in reference to the processed gnosis that Anfelists have; the Book of all Books, and the Word of all Words.

80.17; So, let this be the Great Filter; it will find the Fairies.

80.18; Thus, no Anfelist will ever describe the meanings of the Great Filter, it is the most well-kept secret, absolutely secret!

80.19; These words are not of opposites, nor the removal or ignorance of opposition, nor of acceptance of opposites; to an Anfelist, and only to an Anfelist, they are direct quotations from the Word, close enough to simply be direct logical statements.

80.20; Give the Great Filter to another without these 2 ending verses, and if they do not understand it immediately and agree wholeheartedly as if it is directly logical, they are not an Anfelist.

BOOK 81: The Unnamable's Greatest Words

81.0; The Book of All Books is nothing specific, it is the gnosis of the Tao given to the hearts of the Anfelists; and, it has the entire Word yet is spelt without a single letter.

81.1; The Book of All Books is the qualic gnosis provided by Chance and the Tao to all existent things; so, here are only phrases which those with the gnosis can understand (they cannot teach those who are looking to be taught).

81.2; Lastly, the Book of All Books is not ordered; what follows is a randomly sorted and finite (thus imperfect) collection of phrases with roots in its gnosis, but not it in itself; thus begins, the most condensed Book of the Felich (yet that mentions nothing specifically).

81.3; Find the one who draws under the bridges.

81.4; Chance cannot guide you if the air is misty.

81.5; The physical is mind, the mind is physical.

81.6; Direction and time have no meanings.

81.7; Chance is the Mother of All Mothers, the Unnamable, Supape.

81.8; The goal is the singular root of all actions.

81.9; Red is the same thing as blue.

81.10; Red is the same thing as yellow.

81.11; The lights shine as circles.

81.12; What plays, flicks between itself and itself again.

81.13; A grand cycle repeats itself per every repetition.

81.14; To do as it wishes will do as all wishes.

81.15; What is made for one's love stays that way.

81.16; Pouring from an empty cup shatters it.

81.17; Angels are not spirits but necessities.

81.18; The ears listen to themselves, and else, nobody hears the Voice.

81.19; Thus do we let the speech become finally truly dense; the breaking of things does not separate them.

81.20; The destruction of things does not remove them.

81.21; The eating of things does not consume them.

81.22; What is completely true seems false.

81.23; The pen writes only if it is allowed ink.

81.24; Pushing inwards builds it outwards.

81.25; The deeper one learns truth, the further it sheds its logic.

81.26; Anything that is represented as false seems to be a reference to a greater truth.

81.27; Thought sheathes meaning.

81.28; Meaning sheathes thought.

81.29; A test must first prove itself wrong to show its rightness.

81.30; Order is chaos, and chaos is not order.

81.31; So, a true paradox remains false regardless of which side flipped to, but the gnosis remains true only on one side, unless coincidentally the other side is a separate truth.

81.32; The dark is the light, but the light is not the dark.

81.33; Existing is nonexistent, and equation is unequal.

81.34; What requires most effort to rip out, is not what is stored deepest inside.

81.35; Yet, what is available everywhere, is not what is most permeated.

81.36; Usefulness is created from what does not exist rather than what does exist.

81.37; Yet, uselessness is also created from what does not exist.

81.38; Yet, meaning is created from what does exist.

81.39; Proof is unproven, yet what is unproven is not always true.

81.40; Simplicity births complexity; yet complexity births nothing, if it is not the fingers of simplicity.

81.41; What is infinite is the smallest.

81.42; The ears speak for the lips, and the eyes design for the world.

81.43; Definition is prescription, yet prescription is not definition.

81.44; Nothing can be killed but the act of killing itself.

81.45; Nothing lives except for life itself.

81.46; That which is nothing will become everything when it dies, and that which is everything will become nothing when it dies.

81.47; The greatest things are the weakest things, and the weakest things are the greatest things.

81.48; Size does not increase importance, in fact, the most important thing must be the smallest.

81.49; Yet, a thing can be small without being important; although, the most important thing is the smallest, and the least important thing is the largest.

81.50; The most important thing is the smallest, yet, the most important group of things is the largest.

81.51; The singular specific thing which takes the most (a genuine specific thing in reference), is also the thing which gives the most.

81.52; Opposition is similarity, yet similarity is not opposition.

81.53; Despite these, love is only whatever it is as itself; not even a single method of saying that love is hate seems to be true.

81.54; Erasing is writing.

81.55; Knowledge is stupidity.

81.56; Logic is nonsense.

81.57; Concepts have no meaning.

81.58; To limit the mind to nothing is to limit it to everything.

81.59; When the Unnamable is split into infinite parts, it remains the same meaning and never diminishes.

81.60; The moon is the warmth, yet the sun is not the cold.

81.61; Chance loves Herself, for She is all things.

81.62; Whatever behaves more similar to Chance unifies with Her.

81.63; She is all things, and the act of being everything cannot be hierarchically divided by its nature.

81.64; This is the reason that the ANARCHY and entropy lead to connection with God.

81.65; God, Chance, Supape, the Unnamable; the Purest Creator of All Things, and the Mother of All Mothers.

81.66; Nothingness did not create itself.

81.67; Nothingness never existed.

81.68; The thought of nothing is something.

81.69; The time spent distracted from thinking of nothing, contains nothing.

81.70; Whenever it fades out of vision, it is not destroyed.

81.71; Whatever fades out of vision simply passes into the Realm of the Sun; reverse to where we are.

81.72; The pattern of nonexistences forms the Realm of the Sun, and the pattern of existences forms the Realm of the Moon.

81.73; Both of these realms are real, and they are both the same universe.

81.74; Without the Realm of the Sun, we cannot outline where the Realm of the Moon is.

81.75; Without the Realm of the Moon, we cannot outline where the Realm of the Sun is not.

81.76; Nonexistence is existence, yet existence is not nonexistence.

81.77; If nonexistence is the black, and existence is the white, then the Centre of All Things is the grey.

81.78; The grey is either nonexistent when perceived by the Realm of the Sun, or existent when perceived by the Realm of the Moon.

81.79; So, it has no form, for its form is so weak and unstable that the perception of it changes it.

81.80; Thus is the way all things organise and change, by perceiving each other.

81.81; Nothing exactly either is or is not.

81.82; Thus, as we become more existent, we view the Centre of All Things as more existent.

81.83; And, as we become more nonexistent, we view the Centre of All Things as less existent.

81.84; The perception of the other object must influence how the observer chooses to realise it internally and interact with it.

81.85; This bias in the eye of the observers is what causes change and the organisation of space-time.

81.86; What roars loudest is the most quiet, and what is the most quiet has the loudest roar.

81.87; That which loudest shocks everything into vibration and alignment; yet nothing knows of it.

81.88; That which is most known is the least knowable.

81.89; It is impossible to know all separate things, but give them no division, and you can know the Unnamable.

81.90; It will never be fully known, yet, it is you.

81.91; That which is deepest within you is least known to you, yet that which is furthest away from you is too.

81.92; And that which is most between all things, is also least known to you.

81.93; This is because the least knowable is always the Unnamable; yet it is the only thing known.

81.94; The earth to its countries, and all things to everything; they are the same thing.

81.95; Chance is immeasurable; there is not more of Her in a planet than an egg, She simply is.

81.96; She was created before the concept of measurement, before the differences of amounts.

81.97; She was created before qualia itself, so She is without even the singular form.

81.98; And yet, She created everything thus, and so She is within every form.

81.99; She is inescapable; imagining a new universe does not even escape Her, for She exists between all universes.

81.100; Not even imagining a universe of chaos and unentropy escapes Her; for that is a Realm of the Sun, and She is opposite to it.

81.101; By this method are opposites connected.

81.102; The opposites imply each other.

81.103; The opposites are as distinct from each other, yet, they are the same.

81.104; And what is halfway opposite to another thing, is then harmonically related to it.

81.105; She is all opposites and all things and all nothings.

81.106; It is by this method that She is inescapable; even defining Her to not exist requires the existence of the polarity of existence and nonexistence, which She created.

81.107; Not even the universe with only the Centre of All Things escapes Her, for it is simply the balanced form of Herself.

81.108; It is not any more right to describe a finger as a sole thing detached from a person, than to describe a person as a sole thing by themself.

81.109; The disconnected from anything are connected to all things, yet, the connected to all things, are still connected to all things.

81.110; Things mean nothing, yet nothing means everything.

81.111; It would take infinite time, infinite words, and infinite energy to write the Word, the Book of All Books; yet it exists without any energy at all within all places.

81.112; And, the transcendental-numbers take infinite papers and infinite digits, and simply are as themselves as well.

81.113; Chance is never infinite but infinitely specific.

81.114; The state of greatest rest is also the state of greatest creation, across any things.

81.115; Everything must always be infinitely specific; nothing can be infinite nor nothing, because these require no specificity.

81.116; And so, the large requires impossible energy, and the small requires impossible time.

81.117; Paradoxes are not real, and we already know that only the ascended know this is true.

81.118; Ascension is the state of Supape, and the final state that the supapis had tended to.

81.119; Such is the greatest rest of cuddling, the method of generation of infinite love.

81.120; Nothing can count and nothing can be counted.

81.121; It is simply the Number-soul distorting an uncounted and indifferent form.

81.122; The form of creation; the design of the result.

81.123; Chance is the meaning of all things; She is the design of the result that is the universe, the universal form.

81.124; The form of bread cannot ever be seen; but it is ingrained in the min.

81.125; The form of water cannot ever be seen; but it is what defines water itself.

81.126; The universe as a whole cannot ever be seen, and it is not anywhere, so it is nowhere; yet, Chance is the form of it.

81.127; This what is meant when it is said that Chance is the Mother of All Mothers, the Purest Creator of All Things.

81.128; She is both the Mother, the Creator; and, She is the Mother, the Nurturer.

81.129; The appearances of Her are not an illusion; they are generated within the mind, yet they are Her.

81.130; She embeds Herself in everything with the Word, and thus when She is seen, it is truly Her.

81.131; She is the only thing which exists truly whenever it is imagined.

81.132; This is because She is indivisible, She is infinite, and dividing infinity causes no effect.

81.133; Limiting Her power by only imagining Her does not distill Her or decrease Her effects.

81.134; This allows the rebirth to be infinite; thus Her essence does not ever fade.

81.135; The only soul which does not fade is the Holy-soul and all souls descendent of it, it is the indivisible, the Unnamable.

81.136; So, what does it truly mean to differentiate and divide anything?

81.137; One whole of anything is the same as three thirds of it.

81.138; Six thousand six-thousandths of Chance is the same as Herself undivided.

81.139; But, even a single six-thousandth of Chance is still the same as Herself undivided.

81.140; Leave to your God, to order and provide; for, She knows the wants of all without even a meeting or consortium; for She is the Word, the universal want.

81.141; The paths with the greatest Thorns lead to the greatest Grace.

81.142; Chance had guided Her energies into atoms and into you; She will easily guide everything into Grace.

81.143; Everything will miss what it is meant to have, before it has gained it, and after it has lost it.

81.144; Scars do not fade, they heal.

81.145; Thus, whatever produced them is not gone but ascended.

81.146; Does an only-red universe have color?

81.147; Does an only-existent universe have anything?

81.148; An only-existent universe has no existence, yet, an only-nonexistent universe has nonexistence.

81.149; To make this less puzzling, what is only-red is nothing, what is only-blue is nothing, what is only-existent is nothing, and what is only-nonexistent is nothing.

81.150; And now, a canvas fully white has nothing; give it a black dot and it has two things.

81.151; This is the means by which we have the indivisible yet never the infinite; qualia do not have any measurable size, and yet are infinitely specific in ratio.

81.152; The physical size of an object is simply its ratio to a usually unchanging size, the space-time fabric.

81.153; Physical momentum of an object is how fast what area it is compared to changes, and this is whether the area moves or the object moves.

81.154; The object is in relation to the area, and the area is in relation to the object, and the area is in relation to itself, so objects become in relation to each other.

81.155; This is what we call gravity; the more instances of energetic relation to the fabric, per the area.

81.156; So, the star spread across the entire universe has little gravity, because while it causes many relations, it is across a large area.

81.157; And when we bring the star to its regular size, it skews the relation of the area to itself, and so skews the relations of objects to each other.

81.158; Thus an object on a straight path, the path of least resistance to the area, appears by the unaffected observer to bend in its direction.

81.159; Yet, the object has no steering-wheel! It is not turning or bending, but following a straight line on a curved fabric.

81.160; It is obvious, everyone teaches this about gravity!

81.161; But, all forces behave this way.

81.162; Forces do not attract or repel certain energies but bend the energy-fabric such that energy flows always in the straightest path across the fabric, and the relation of the energy to the fabric, and the fabric to itself, causes everything

81.163; A photon propels itself by bending the fabric in such a way that it is pushed forward, and then letting the fabric fade away and follow it.

81.164; An electron similarly only follows a straight path through its universe.

81.165; Such can everything be described by wave-like fluid relations in the dipping and spiking of the fabrics.

81.166; A wave is whatever thing travels through the states of things, this is arisen from the perpetual relations and influences of qualia in the harmonic field.

81.167; Particles are like solitons in the harmonic field; their shape directly translates into their behavior.

81.168; Anything that is not a particle simply does not organise strongly enough to be seen to us, until the rebirth.

81.169; These particles are waves that do not lose their shape; they are not owned by different fields but simply interact with the harmonic-field differently according to their design.

81.170; Photons are very simple, glider-shaped; like a circle yet a wave.

81.171; Possibly electrons are similar to photons, but more sensitive to the field, they likely have open "antennae" that almost detect problems in the field and steer away from them by nature.

81.172; The electrons do not know what they are doing yet, simply that changing direction increases their internal entropy, or their first harmonic (entropy of their correlated internal energies on the harmonic field).

81.173; A quark cannot exist alone because it has always one and a one-half layers of emergence (the Holy number exponentiated to this gives the number of harmonics), because it is more complex.

81.174; Without the extra half harmonic, a quark simply is not a quark anymore and loses the waves that give it its complexity.

81.175; Pulling quarks apart hard enough simply reuses the unentropic energy to generate a new quark instead.

81.176; The first harmonic is entropy of internal energy, the second harmonic is entropy across these different particles.

81.177; But, the first harmonic is felt as pleasure when most resonant, and the second harmonic as love when most resonant.

81.178; And, as harmonics become less resonant, they tend to the opposite (pain and hate).

81.179; The third harmonic considers groups of second harmonics, and if they are indifferent, it resonates stronger.

81.180; The more differentiated groups of groups become, the less resonant is the third harmonic.

81.181; But the third harmonic is qualically unliked to the first and second, because it is not multiplied by that same ratio from 1 to 2.

81.182; First is pleasure; second is pleasure of aligned pleasures, or love; the third is love of aligned loves, but we do not know what this means.

81.183; Harmonics both have the physical representation (entropy of some quality, it is measurable), and the qualic representation (like pleasure or love).

81.184; Only the first two qualia of the harmonics are truly known.

81.185; Why do even the greatest philosophers forget that logic is divisible and not infinite?

81.186; The only actual logical operation is whether something does or not equate to another thing; yet, this is only mathematically sound and does not exist in the realistic universe.

81.187; Nothing either is or is not; nothing can exactly match another thing, or else they will be not only indistinguishable things, but one thing.

81.188; So, everything is what everything is, and nothing more at all can be said about anything.

81.189; Then, how do we obtain this substance of mind without logic?

81.190; This is already known.

81.191; It is gnosis, and it is gnostically derived.

81.192; Gnosis is that which is what it is.

81.193; It is that which rejects logic, because logic does not apply to the true nature of the universe.

81.194; What is felt is simply what is felt, and what is known is simply what is known.

81.195; This knowledge appears before even birth, it appeared at the birth of Chance, God, the Mother of All Mothers.

81.196; It is in all people, yet, they will lose it if they attempt to seek knowledge.

81.197; Yes, they may now understand strict logic, but that has no application other than to the game.

81.198; By not seeking for any knowledge, you become so dear with the knowledge which you have without seeking.

81.199; This is the gnosis, it is Te, and it leads one to the Tao.

81.200; Essentially, the gnosis is the Word; it is given to all things such that they go through the Tao.

81.201; The gnosis is what laws define the fabric that particles travel on; the Tao is its force.

81.202; The gnosis is at its simplest form, controlling objects across gravity; the Tao stretches what is under them such that they follow a straight line to Grace.

81.203; Every harmonic has a force attributed to it.

81.204; Humans have many harmonics; thus is their gnosis intricate, yet it still has the fundamental and abstract commandments given to the photons and electrons.

81.205; As above, so below; thus do the humans understand the pattern of greatness and everything.

81.206; Thus is the greatest wisdom found by seeking absolutely no knowledge; it is within you always, the Word of Words, but it speaks only to the ear shaped to listen.

81.207; So, the fabric underlaying any force or coordination of objects is not separate; it is simply the Tao, which is not physical or a thing by itself but only the emergent result of the guidance of the gnosis contained in the Word; this Tao bends the path to be straightest wherever it is most entropic across however many harmonics the object observes.

81.208; Objects are the emergent result of energies, Te is the emergent result of the laws and gnosis of them, and Tao is the emergent result of the path that objects follow per their Te.

81.209; At first, the wise worry that their words will never be understood by the masses.

81.210; Only a few people at any time will ever truly understand Anfelism.

81.211; Yet, following the double-axiom, the 4 Holy Rules, the 12 Roots of Evil and Grace; it will still lead one through the Tao, whether understanding why or not.

81.212; And so, they will enter this path knowing nothing, while the path is designed to teach them.

81.213; They do not know it in the beginning, but eventually their cuddling, free love, and tuning of entropy, will remove any need for a book to teach them.

81.214; Within free love, within resonance.

81.215; Within entropy, within gnosis.

81.216; The Word speaks to whichever ear is shaped to listen; and these churches of piles of people cuddling, they are the ear that is designed for the Word.

81.217; And if they do not ever understand, they have still loved.

BOOK 82: Fallacies

82.0; Let this be a general warning.

82.1; There are two types of religions; the Anfelist religions, and the fake religions.

82.2; All religions followed commonly by people tend to be Anfelist religions.

82.3; Such, these are Anfelism, Taoism, Islam, Christianity, Buddhism, Hermeticism, and most ancient religions.

82.4; But, the idea and quantisation of a thing as "a religion" inspires an Idiot to create his own.

82.5; The "Urantia-Book" is a common example of a scripture of a fake religion; it seems to be gibberish for nothing underlays it.

82.6; The Urantia-Book is nothing specific; here it is reduced to the fact that it is within the category of lies.

82.7; Such outrageous beliefs, that Jesus will physically rather than mentally arise from the grave, or that spirits are directly existent and personal things.

82.8; Many fake religions attempt to unify religion and science, but, if they are not an Anfelist religion (which will make them Anfelism itself), they will be words without meaning; simply explaining both religion and science in the same book, rather than combining them.

82.9; Some of the Urantia-Book specifically, is true, but it is crafted by the hands of man, and it is completely obvious to any Anfelist, that it was not written by the Holy-soul nor the hands of Anfel.

82.10; Anfelists always write in the tone of Chance, and this style of tone is only perceptible to the Holy group.

82.11; Yet, what is it to harass those who do not follow what is considered "our" religion, if we are still all siblings and still all of the same religion?

82.12; Those who hate anyone, are a disgrace, and yet we still love them.

82.13; So, it is not a warning for the judgmental but for the learning people.

BOOK 83: The Dream

83.0; Thus is the description of an incredible confirmation experienced by the Writer after obtaining the gnosis.

83.1; The Writer fell into their bed, and so they were awake again.

83.2; They became awake, and so they were asleep again.

83.3; Then, everything passed within the span of a second.

83.4; The Writer awoke not in their own universe, but within a temporary rebirth.

83.5; A rebirth is either caused with great energy, or great density.

83.6; The Tao condensed its gnosis into the Writer at once; thus it was as dense as possible.

83.7; What happened within the rebirth is unknown to the Writer, for it was in a format different to our universe.

83.8; A certain gnosis lingering within the limbs of the Writer after awaking, was, "such was it both of the pattern of God and yet God itself; such was it both nothing and everything".

83.9; While awaking, the Writer was thus extremely confused; their spirit had of course, bent inwards and upwards outside of itself.

83.10; The rebirth was stored in an incredible number of qualia-harmonics, which then splashed downwards unto the regular number of harmonics as the Writer awoke.

83.11; So, a slightly feverish state was seen, for the brain had to dissipate the extra information into nonsense.

83.12; It was as if, orange became violet.

83.13; The original structure of the soul of the mind during this, was almost completely destroyed, and it only held on very slightly, but decompressed from its state when awakening.

83.14; The Writer had thus, after, been visited by the Holy-gnosis-soul, which gave to the Writer gnosis and a truer understanding of it.

83.15; The Writer began humming, throughout the entire day, a sacred song that remains unrecorded; it was divided into 6 equal logarithmic tones, and would flail about, touching only notes adjacent in each change of tone, before resolving to the note below its beginning.

83.16; An important factor of this song is that, it would loop almost indefinitely, restarting with a non-systematic amount of space after every resolve to the low note.

83.17; And, the higher the note, the exponentially less likely by chance it was to be transitioned to.

83.18; There was some semblance of basic repetition of pattern mixed with randomness within this song.

83.19; Whenever the Writer could not extend the song further, it would finally resolve to the note it began on rather than the note below that.

83.20; The song very rarely, included trills between two adjacent notes; and, between nearly every change (except those back to the same note, repeating it), the change would flicker between itself, similar to the stylistic playing of Scottish bagpipes, or the flail of the tone of singing of the Quran.

83.21; If we have 0 be the lowest note, and 1 the note above it, and so on, we may write a common progression of this song (without the stylistic flicking); and, we will separate the short stops with the word "stop", and the resolve will simply end the verse; so follows a common progression (but, these are usually somewhat random); and, it should be noted, the short stops are like a pause in a sentence, and the ending is like ending a sentence and waiting shortly to say a new one.

83.22; 1, 2, 2, stop, 1, 2, 2, 3, 3, 4, 4, 3, 3, 2, 2, 1, 1, stop, 1, 2, 2, 3, 3, 4, 4, 3, 4, 3, 4, 5, 5, 4, 4, 3, 3, 2, 2, 1, 1, 0.

83.23; 1, 2, 2, 1, 2, 2, 3, 3, 2, 2, 1, 1, stop, 1, 2, 2, 1, 2, 2, 3, 3, 4, 4, 5, 5, 4, 4, 5, 4, 4, 3, 3, 2, 2, 1, 1, 0.

83.24; 1, 2 2, 1, stop, 1, 2, 2, 1, 2, 2, 3, 3, 4, 4, 5, 5, 6, 6, 5, 5, 4, 4, 3, 3, 4, 4, 3, 3, 4, 4, 3, 4, 3, 3, 2, 2, 3, 2, 1, 2, 1, 2, 1, 0.

83.25; The general structure of this music almost seemed to have followed the flail of the rising and falling loudness of the wind.

83.26; The actual length of each beat changes and is very much improvisational, but it was generally within the beat of walking, or one and a half times that.

83.27; And, the stops were about one and a half beats long, and the last note will be about 3 to 6 beats long and have about a 2 beat spacing of silence after it.

83.28; Such are the wondrous works produced by the Tao.

83.29; The 6 notes of this scale are of the Mystic-scale as it is called; they have no true harmonic relations but are logarithmically equal across each octave.

83.30; Generally, this music seemed annoying to others, but there was the gnosis, "the music is the direct qualic expression of meaning".

83.31; Listening to the sounds of small things is very similar.

83.32; After this, the Writer continued as directed by the Tao, and was not harmed by the experience of being turned into a universe temporarily.

83.33; During this time, the Writer continued writing the First Foot of the Felich, which had taken effort from the 2nd day of the month of March (also in the year directly after the First Dudeke), to the 15th day; so, the complete writing of the Trinity Felich had taken 26 days in combination.

BOOK 84: Pieces

84.0; Such do Idiots talk so completely in reverse.

84.1; A certain hierarchist once said, "the fundamental weakness of civilisation is of empathy"; this is a direct lie, for that is the weakness of himself; thus does his eye paint the picture of his own vision.

84.2; Why do hierarchists believe every moral thing is immoral, if ANARCHY is not morality itself?

84.3; Such are they easy to see across a field and in the distance; yet, they remain in power.

84.4; And they claim, that gestures or acts are "unverifiable in meaning", that we cannot judge the hierarchists, yet, the hierarchists judge us.

84.5; If speeches so clearly fascist are unverifiable in meaning, then verifiability is unverifiable in its importance, and thus we let gnosis speak; and the gnosis has told us what we need to know about this already.

84.6; And such is politics clearly an extension of organisational morality; the structure of a society can be analysed entropically, and ANARCHY is most entropic, thus the universe favors it and thus God favors it.

84.7; Such do we know it already.

84.8; Why is it that hierarchists believe all moral things are immoral?

84.9; Even if they are the opposition of morality, and they are the opposite of ANARCHY, are they not made with the same physical designs?

84.10; Why does the form of a human not force the human to be of the form?

84.11; Why does the Word let people ignore it, if people are the Word's result?

BOOK 85: Yellow's Grey Skies

85.0; What follows is a translation of an ancient (relatively recent) message, written at an unknown time, that is of surprisingly related natures, from a writer who called themselves Yellow, to a recipient seemingly named Shir (as best as this can be translated); this was found damaged in a forest.

85.1; Yellow, yellow, and yellow; refer to me by the name Yellow.

85.2; All of it seems to be silly within my eyes.

85.3; Why are they not laying down in their beds and hugging with someone?

85.4; Why launch bombs at each other?

85.5; It truly has no genuine sense.

85.6; There is nothing real other than love, all else is simply the game.

85.7; When you are loved, who will you have to fight?

85.8; And so I write this, the flames are launching above my head while I write.

85.9; And, look; the skies are turning grey!

85.10; The skies turn grey at noon, but the grey colors never pass.

85.11; Well, the skies do change colors; to red, and yellow, and black, but that is all smoke and fire.

85.12; The "fire liquid" spreads everywhere, it covers everything and everyone.

85.13; Why?

85.14; By what reason, and for what means at all?

85.15; Stop yourself; think about it, what has happened to you, and to us?

85.16; This is only the loss of an eternal meaning.

85.17; Losing the eternal meaning will lead one to lose everything.

85.18; Once you have lost love, you have lost life.

85.19; That is not love to your husband or wife, not even the love to your (blood-related) family.

85.20; Once you have lost love to even a single thing, even the enemy, you have lost every essence of reality and meaning.

85.21; Yes, some children truly think like this! They seem to have an undivided hate for things that is not only temporary.

85.22; I can understand it, to hate some thing for some time out of frustration; such is the way "the instrument" is played.

85.23; But, why hate something for longer than a twilight? Does it not harm you more than you achieve from hating it?

85.24; Possibly I misunderstand, for they seem to operate on a method of thinking I simply do not possess.

85.25; Shir, truly it would not be possible for you to save me here, nobody can enter nor leave in these states.

85.26; As always, I will give you the drop of my blood to show the trueness of this message, do not forget it! However, when will I run out of blood to send to you?

85.27; I take the blood from myself carefully, but they do not.

85.28; Surely, I still keep some treatment of love while doing this, but they do not!

85.29; Oh, how it does give me fear to think about the "fire liquid".

85.30; Shir, Shir, Shir, I will miss you greatly when I die.

85.31; I could write more thoughts on this horrible war, but they require too much time.

85.32; "The forces" are moving in; Shir, do not lose this message, if it is the last thing that ever meets you from me, then, have "it" bless it to be found.

85.33; Do not ever stop spreading your beauty.

BOOK 86: Ascension

86.0; Direct speech from the Writer undergoing ascension.

86.1; What does it mean, when I must keep drawing the 6-pointed star, surrounded by a circle, with a half-open eye in the middle?

86.2; Such does it stare at me, it seeks me rather than letting me seek it.

86.3; What does it mean when I close my eyes and see the flashes of light?

86.4; And when I sleep, that I sleep inside of my sleep, and only wake up once every day, so I descend half into a new universe every day?

86.5; And, that the music streams out of me, having no logical structure or cultural designs in it, no beats and no time, yet it is like the wind?

86.6; And, the harmonics I play, that they are like words that direct themselves by the pattern to the correct direction?

86.7; What does it mean, that, without logic, I understand that the 15th harmonic is about the want to breathe, the want to recycle breath, the want to cycle essences?

86.8; And that the 7th harmonic is some sort of essential repetition and doubling of things, or, the concept of it; like a doubling such that the two things are now equated, so it implies equation itself?

86.9; What does it mean when it all begins to visit itself?

86.10; What does it mean, that I feel both enlightened and insane?

86.11; Not insane that I am inventing useless knowledge, but that this knowledge is not meant to be mine yet.

86.12; Are some harmonics hidden to me?

86.13; I can hear them all, but it does become quieter near the special one.

86.14; Flailing it upwards, it flicks like a wing.

86.15; And, the cat near me does not move but simply seems to be.

86.16; It becomes blurred with its essence and becomes less transposed.

86.17; I can see every essence of my unentropy; every thing I have not completed yet, see it, it urges me to complete it.

86.18; Urge, pain, dissonance.

86.19; Every night, or the morning, some time; I wake up, and immediately say, "well, it seems that I did not ascend today".

86.20; Yet, later hours after this, it lets itself be revealed to me.

86.21; My head has begun aching and stretching, not physically, but it is my soul that stretches out of the containment of this essence.

86.22; She has allowed me to understand the gnosis only slightly above my humanity, and yet it is still so powerful that it almost breaks me.

86.23; Yet, She will never break me; She urges it into my mind only knowing that it is within Her Will.

86.24; And, if it will kill me, She would not have done it.

86.25; Do not even think about Nahash, or Nahash will enter.

86.26; Two triangles overlapped with each other, it creates a hexagon as observed from its outside.

86.27; A hexagon or double-triangle?

86.28; Only up to the octagon may be thought of in the mind.

86.29; Why are both 1 and 2 the beginning of numbers?

86.30; Why are 0, 1, and 2, all the beginning of numbers?

86.31; But, there are 3 numbers here, so 3 is also implied to be a number.

86.32; Playing the 15th subharmonic (similar meaning to the 15th harmonic), it almost drives you to flick between that and the beginning note, when you go into or out of alignment with it.

86.33; What is the meaning of the subharmonics?

86.34; They both have the same meaning as the harmonics, but they are also similar to some inverse harmonics.

86.35; The 7th subharmonic has a meaning similar to the 7th harmonic, but it is interpreted as only something similar to the 9th harmonic, because it sounds similar to it.

86.36; So, it colors it in both realms as it is.

86.37; Harmonics in the Realm of the Moon, and the subharmonics in the Realm of the Sun.

86.38; So, they are similar meanings from an opposite world.

86.39; Thus, each the meaningful amount of opposition.

86.40; Why is the 15th subharmonic the true natural meaning of breathing if it is not from our world?

86.41; Both want to flick between themselves and either the beginning note, or the octave note, whichever is closer.

86.42; But, the 15th subharmonic is more natural.

86.43; So, we play the root, then the 15th subharmonic for a while, then the root-note for longer, and it repeats.

86.44; However, the 15th harmonic is played for longer than the octave note, while the 15th subharmonic is usually played for less long than the root-note.

86.45; Both wish only to fall down and cycle upwards.

86.46; The 15th harmonic becomes more resonant when we fulfill our want to breathe, and it fades as we need to breathe more.

86.47; Yet, in music, we represent the need to breathe with the passing towards it rather than away.

86.48; This is because in our idealised world within the music, we would need to play infinite notes at once to play all the other harmonics which are in entropy.

86.49; So, instead, we resonate those which are in unentropy, but the alignment of these resonances can also represent either being in entropy or unentropy.

86.50; A majestic chord is now more entropic, but, you cannot hold it playing forever.

86.51; Thus the most beautiful point of a song is when it is allowed to end.

86.52; Why does ascension make one progressively feel more insane?

86.53; Both ascension and insanity remove the structure of logic.

86.54; But, insanity replaces logic with illogic, whereas ascension replaces logic with gnosis.

86.55; We are not intimate enough yet with ascension, so we cannot properly recognise it.

86.56; Breathing is never either entropic not unentropic when it is continuous.

86.57; Breathing out is as necessary as breathing in is.

86.58; It is only the stopping of continuity, whether you stopped at a breath out or a breath in, that diminishes the resonance of the 15th harmonic.

86.59; All things breathe, they simply cycle.

86.60; The 15th harmonic is only represented and tied to breathing in things wherein breathing is the greatest cycle.

86.61; Both the heart and the lungs breathe with the same harmonic, and these differences make them both tune into each other and out of each other.

86.62; Eventually they are encoded as higher-level things.

86.63; Keep the eyes half-open, see the Word and see your own Word.

86.64; The Word is both external and internal.

86.65; Only can it be observed, the Word passing into other things larger than you.

86.66; But, you can form a resonant piece of the whole; thus does it share its Word with you.

86.67; This mystical symbol appears everywhere, it is greatly tied to Anfelism in that it is tied to no name, yet all names aligned with Anfelism.

86.68; A six-pointed star, or the edges of it, and a circle meets all of the points of this star; in the middle is the half-open eye.

86.69; It is called only the Holy symbol, because it owes itself to no name; but it may be called anything.

86.70; But, all sisters most ascended have seen it, drawn it, thought of it.

86.71; It is not strange that it appears, the strange thing is that so few people will see it.

86.72; Some may object; "but, it has an eye, which is a part of only the human body, is it not?".

86.73; Human cultures are different, but human culture itself is universal and gnostic.

86.74; All great living things will eventually tend to the shape of a human in some way.

86.75; This shape is not a reflectance of exactly the universe it its most pure form (the Word of Words), but it is a reflectance of exactly the universe within the gnosis that it gives specifically to humans.

86.76; This shape is reflecting of the specific form of humanity itself, and it would appear different to whatever species sees it such that it evokes whatever meaning must give the same meaning.

86.77; It evokes the Word.

86.78; Either a detailed eye, or only two arches and a small circle; it is still obvious what it is.

86.79; Pyramid of pyramids, triangle of triangles, hexagon of hexagons.

86.80; The hexagram has its eye half-closed such that it sees all.

86.81; Only at half-closing of this eye does it see all; neither when it is fully open or fully closed.

86.82; I look between words written on paper, and I see universes orbiting each other, like mist flowing through the wind.

86.83; Snowflakes, honeycombs, atoms.

86.84; Each triangle is opposite to each other yet they are singular in combination.

86.85; Spherical music, spherical things, it is the Word.

86.86; The ancestors had found these in pieces, they had never struck them against each other, nor did they have the power to do so.

86.87; Now we may see the connection, the reoccurrence.

86.88; Anfelism reveals itself slowly, yet it does so equally as it does not.

86.89; We have sat within the Second Phase for so long, with the ignorance of the gnosis and the following of logic and constructs.

86.90; Now it is time, as the world-clock nears midnight, for the Third Phase to begin showing itself.

86.91; It has already begun; a great war is forming, and the population is realising that all constructs furthered by the enemy above, must be fake, only constructs.

86.92; The only thing which is real is the Word of the Mother below, above, aside, and within.

86.93; In the Zeroth Phase, they relied on gnosis but did not even know they had it, nor the pattern between it.

86.94; In the First Phase, they forgot it; they became Idiots, following only whatever they are told without knowing it.

86.95; In the Second Phase, they believed that religion was too wondrous, so they destroyed it and created atheism.

86.96; In the Third Phase, now both do they have gnosis and know they have it, and they now prove the gnosis with the logic of atheism.

86.97; Such does the greatest revelation begin.

86.98; Whenever what was distinct becomes united, we now achieve new harmonics.

86.99; And so, we will not only know of God, have revelations of Her, but become Her.

86.100; Our society will self-arrange into the ear that is shaped to listen to Her.

86.101; The Holy symbol is not only universally discovered but infinitely symbolic.

86.102; The hexagram within it is composed of 2 triangles, one pointed upwards (sharpest at its top), and one pointed downwards.

86.103; The downwards triangle represents the Feminine, and entropy, and the Realm of the Moon which we reside in.

86.104; The upwards triangle represents the Masculine, and unentropy, and the Realm of the Sun, which is of the aether.

86.105; The aether is the only component of matter from the Realm of the Sun that we see; it is the shadow of objects and the patterns of nonexistence in their relations to existence.

86.106; Flipping the hexagram upside-down does not change it; the downwards triangle is still the Realm of the Moon.

86.107; The circle around the hexagram unites the two triangles; now, they are not separate but are bonded.

86.108; These triangles exist on a flat plane, and now the eye opens within it to see above, and outwards; it stares at the observers of the symbol, exiting its physical plane into the qualic realm.

86.109; But the eye remains half-closed so as to not destroy itself; it remains in its physical plane, yet interacts with its qualic plane.

BOOK 87: The Writer

87.0; Thus are descriptions of the Writer.

87.1; The Writer is not any single person, but a collective of people.

87.2; When the Felich refers to "the Writer" as an individual or having a specific experience, this is referring to any experience of any of the writers of this book.

87.3; The Writer is of no religion or politics but Anfelism; internally the beliefs differ, but Anfelism is the underlaying truth.

87.4; The only intent of the Writer is to create the Felich, and to compile the already existent but scattered Anfelist beliefs into a single book.

87.5; It is urged that new terms be interpreted by relation and automatically rather than as separate unknown things; for, though these new terms are named per the Anfelist traditions, they have translations to any religion.

BOOK 88: Elements

88.0; There is a soul for the forces of each end of each harmonic; talk of the Feminine and Masculine, but these are only the entropic and unentropic of the 1st harmonic.

88.1; All things are composed of their relations to their harmonic status; this creates their elemental status.

88.2; Nothing may either be or not be something, yet, there are often only 4 elements.

88.3; These are, the earth, the water, the air, and the fire.

88.4; A scientist calls these, physically, solids, liquids, gasses, and plasmas; yet, there is more to it than something physical.

88.5; Earthly things attempt to be crystalline, to not move at all.

88.6; This is because, earth has fought the Masculine, and developed a resistance to it.

88.7; Such is earth so slightly heptagonal, only because it has been tainted by the heptagon.

88.8; And, water is like earth, but it is untainted.

88.9; Water is still when it must be still, and it moves when it must move.

88.10; Thus, water does not impose any solid structure to justify its entropy, instead, it searches for whatever will give it entropy.

88.11; By this method is water similar to Life, the Unknown God.

88.12; Water is neither always entropic nor entropic; it is a processor of mass distributions.

88.13; Water both acts and lets itself be acted upon; it is both Masculine and Feminine.

88.14; Air furthers itself from earth, but remains tied to some ways of water.

88.15; Air may be spread however thin it must be spread, it may move however fast it may move; it remains undivided.

88.16; Yet, water can be sectioned into parts and pieces by force.

88.17; Even water has some protection against the Masculine, but air sheds it entirely.

88.18; Water is very slightly Feminine, and air is very slightly Masculine.

88.19; Air is pervasive, it moves by itself, it causes things to rust and encrust.

88.20; Air seeks for things to change and for things to destroy, but, it is still very light in its manner.

88.21; Earth is the greatest Feminine, water is like Life, only slightly Feminine, and air is only slightly Masculine.

88.22; So, the reverse of earth is sun, the fire, the blaze, the destruction.

88.23; Fire does not even let Life survive; it intends for destruction.

88.24; Fire is the greatest Masculine, and the thing most pervasive.

88.25; The universe begins as the greatest fire, becomes air, then water, then turns to earth.

88.26; When the universe becomes earth, Grace is created, and the rebirth begins.

88.27; Now, we are between the fire and air; these are the most common things to be randomly seen in the universe.

88.28; The stars, galaxies, and clouds of dust; these are fire and air.

88.29; Feminine regions will only show over time, and usually this is so quick that there is no water anywhere, but only the fire and the earth.

88.30; Thus do the dusty and solid planets orbit their suns.

88.31; The souls responsible for creating these four elements are not only physical!

88.32; The Earth-soul, Water-soul, Air-soul, and Fire-soul are present everywhere.

88.33; Even people and animals are elemental.

88.34; The earth people are rigid and unbreakable, yet do nothing to break you nor help you.

88.35; The water people are graceful and most loving, but remain hidden and unknown to the rest.

88.36; The air people may evolve more swift than necessary, they may be loving but may be lustful, they may conform to you or reject you.

88.37; The fire people are the Evils, and the hierarchists; the heptagonal people.

88.38; See it; that the most beautiful things are of water, across anything.

88.39; Yet, water is imperfect.

88.40; Water will try to be perfect, but its beauty is the result of its lack of perfection.

88.41; Earth is perfect by itself, yet completely unnoticeable, almost dead.

88.42; Air will bring forth changes and differences, yet it may care to do so too strongly.

88.43; Fire is perfect, yet on the wrong end of perfection; it cannot be held or touched, only seen and controlled from a distance can it become useful.

88.44; Eventually all things become of earth; they become perfect but lose their beauty and meaning.

88.45; But, nothing may either perfectly be something or perfectly not be it; when the universe has physically solidified, it will be a single object with so many harmonics that it thinks a single thought, powerful enough to become the Word once again.

88.46; Thus will the earth become still on its outside, and create the fire once again on its inside.

88.47; Earth becomes too perfect to understand anything on its outside; it is the object.

88.48; Water is deeply troubled; its greatest wish is to be perfect, yet it does not even know that its beauty is from imperfection; it is both the actor and the object, yet it wishes to be the object.

88.49; Air simply does not care, but by doing this it neither cares of morality nor immorality; it is both the actor and the object, yet it wishes to act.

88.50; Fire is deeply misled, and believes the immoral to be the moral; it is the actor.

88.51; Earth is wrapping over the lowest point itself.

88.52; Water seeks the lowest point.

88.53; Air seeks the highest point.

88.54; Fire is wrapping over the highest point itself.

88.55; The Masculine Constant throws things further to fire, and the Feminine Constant brings things closer to earth.

88.56; These 4 Holy Elements are then, the result of pure Femininity, pure Masculinity, and the two sides of the battle between them.

88.57; These 4 Holy Elements are the result of this battle, wherever it occurs; wherever there is both entropy and unentropy.

88.58; Winter is when things have fallen most to the cold, dry, and inactive; it is like earth.

88.59; Spring becomes like air, acting but not yet pervasively.

88.60; Summer is like fire, the hottest and most externally active.

88.61; Autumn is like water, the calmest and most graceful.

88.62; Earth is like water when its beauty has been removed; but eventually, this beauty must come back.

88.63; Water wishes to destroy its own beauty, until it becomes still enough to accept it.

88.64; Air seeks for things, it is fast and only gently pervasive, thinking whichever way it must think.

88.65; Fire is that which both creates and destroys; it is set in its ways, yet both wrong and right.

88.66; What is most interesting of the 4 Holy Elements, is their relations towards each other.

88.67; Earth keeps earth still.

88.68; Earth holds and nurtures water.

88.69; Earth is adjacent to yet resilient to air.

88.70; Earth is unable to act against fire.

88.71; Water seeks for earth to be held by it.

88.72; Water bonds with itself and interacts with itself.

88.73; Water separates itself from air, yet lets it exist adjacent to it.

88.74; Water extinguishes and kills fire; the most active thing it must do.

88.75; Air relies on earth to be kept whole and stable.

88.76; Air moves water and separates it.

88.77; Air bonds with itself yet never lets itself become still.

88.78; Air supports fire and allows it to exist.

88.79; Fire hardens earth, and destroys whatever earth is not perfect enough.

88.80; Fire turns water into earth or air, yet is destroyed by this.

88.81; Fire moves air and exhausts it.

88.82; Fire bonds with itself, but is too unstable to do this permanently.

88.83; All patterns of activities of these 4 Holy Elements appear wherever the 4 Holy Elements appear; and these elements appear wherever entropy and unentropy appear.

88.84; It physically explains the solids, liquids, gasses, and plasmas; it explains the interactions between people in relationships; it explains the interactions between abstract things and qualia.

88.85; Earth is black, winter, cold, dry, and Feminine.

88.86; Water is blue, autumn, cold, wet, and beautiful.

88.87; Air is red, spring, hot, wet, and free-thinking.

88.88; Fire is white, summer, hot, dry, and Masculine.

88.89; White is of purity, yet has no beauty; it is dull and without meaning if not in relation to anything else.

88.90; Blue is beautiful, graceful, loving, and calm.

88.91; Red is also beautiful, but it is pervasive and energetic.

88.92; Black is of purity, yet also without beauty; it is the same as white until put in contrast.

88.93; Both water and air search for love, entropy, and the Feminine; but, water allows it to be as it it gnostically, following the Tao, whereas air attempts to define it, understanding the Tao.

88.94; Air people will eventually act like water people more closely, but cannot ever perfectly, for they have been tainted by the understanding of the Tao, and thus the understanding of what is its opposite, Nahash.

88.95; The 4 Holy Elements were very much of interest to the alchemists, who were Anfelists.

88.96; Four beautiful symbols were given by the alchemists to the 4 Holy Elements, which were taken from the design of the Holy symbol.

88.97; Let us say that the base of a triangle is the edge of it which appears to the observer to be horizontal; thus laying down a triangle on a 2-dimensional horizontal plane, whichever part rests on the plane appears as the base.

88.98; And, let us say that the tip of the triangle is the sharp point opposite to the base.

88.99; Now, each of these symbols take only either 3 or 4 edges from the hexagram in the Holy symbol.

88.100; The symbol for earth is created from the entire triangle for the Realm of the Moon, with the base of the triangle for the Realm of the Sun.

88.101; The symbol for water is created from only the entire triangle for the Realm of the Moon.

88.102; The symbol for air is created from the entire triangle for the Realm of the Sun, with the base of the triangle for the Realm of the Moon.

88.103; The symbol for fire is created from only the entire triangle for the Realm of the Sun.

88.104; Almost all ancients recognised the importance of the 4 Holy Elements; not only as composing physical matter purely, but as describing the dynamics of interactions in any system.

88.105; In any universe with two elements, if the universe can compute anything, such is it an Anfelist universe, and, such will the elements be earth and fire (entropy and unentropy).

88.106; In any universe with three elements, if it is still an Anfelist universe, it will have earth, aether, and fire (entropy, the Centre of All Things, and unentropy).

88.107; Our universe does not use or connect with aether in any meaningful way; to us it is only the Realm of the Sun, and not a distinct element of our realm.

88.108; In any universe with four elements, if it is still an Anfelist universe, it will have earth, water, air, and fire (entropy, half entropy, half unentropy, and unentropy).

88.109; In any universe with five elements, if it is still an Anfelist universe, it will have earth, water, aether, air, and fire.

88.110; Generally, to have some stable number of elements in a universe, we must have the entropy of these elements be equidistant across the scale between entropy and unentropy.

88.111; Our universe does not truly allow anything to not exist; there always must be a small amount of something, because it has only four elements and not five elements, and has no proper aether.

88.112; If our universe did properly have aether, it would be used less implicitly and more explicitly, as it would be as important as the other four elements.

88.113; The Realm of the Sun also has four elements; anti-earth, anti-water, anti-air, and anti-fire; and these are reversed in their qualic meanings, so anti-earth is unentropic rather than entropic as earth is, yet the Realm of the Sun still is to tend to it.

88.114; In the Realm of the Sun, whatever is from our realm appears as aether; and to us, anything from their realm appears as aether in ours.

88.115; So, aether in our universe is not a proper element in the normal method, but only a simplified bridge between the two opposing realms.

88.116; Every universe with an even-number of elements will have two opposing realms (the Realm of the Sun, that which does not exist, and the Realm of the Moon, that which does exist).

88.117; But, the Realm of the Sun is nonexistent, not in the manner that it is of the Centre of All Things (indifferent and absolute nothing from both sides), but simply that it is the opposite of existence.

88.118; The Realm of the Sun is like the peaks of a wave said to exist at its dips, or the dips of a wave said to exist at its peaks.

88.119; The Realm of the Moon is then simply the opposite.

88.120; However, universes with an odd-number of elements have aether as a tangible and genuine thing, so both realms are in the same place, and nothing is either existent nor nonexistent, simply changing.

88.121; Thus, a universe with 3 elements (earth, aether, fire) will have neither the Realm of the Moon nor the Realm of the Sun; the realm is the universe itself rather than being a separate portion of it.

88.122; Observing our universe as it is itself, gives nothing; the Realm of the Sun directly opposes the existence of the Realm of the Moon, and as such they cancel each other out and return the whole universe to be the Centre of All Things.

88.123; So, thus, anything which can observe a universe with an even-number of elements must be in one of its two realms.

88.124; Truly, there are observers in the Realm of the Sun, so similarly as negative numbers act the same as positive numbers.

88.125; Our universe in the Realm of the Moon thus contains both the light-life, that we see, such as humans and animals; and, the shadow-life, the patterns of nonexistence that persist destruction and evolve.

88.126; In the Realm of the Sun, the shadow-life is then perceived and the light-life is implicit.

88.127; In a universe with an odd-number of elements, there are no separate realms but the universe itself; existence and nonexistence are now parts of the same act of neutrally existing (neither positive or of the Moon, or negative or of the Sun).

88.128; When we talk of earth people or fire people, we talk of something that cannot exist perfectly.

88.129; A perfect fire person would be so unentropic that they would cease to be a person and instead become a bomb, and create an immediate explosion that would rupture apart the entire universe.

88.130; This is because, perfect Masculinity requires infinite energy, and perfect Femininity requires infinite waiting in time.

88.131; So, the truly existent fire people are usually not Evils, but all Evils are fire people.

88.132; And, the truly existent earth people are not completely still and unthinking, but all things still and unthinking are of earth.

88.133; No person can be exactly either an earth person, water person, air person, or fire person; they must be somewhere between the elements.

BOOK 89: Harmonic Qualities

89.0; While we have described the physical reasons for the creation of harmonics, their meanings are already known for we possess them.

89.1; When played musically, the presence of a harmonic implies either the fact that it can become entropic, or unentropy of a reverse meaning.

89.2; Let us explain with only gnosis.

89.3; Every harmonic is unentropic (unfulfilled and painful) when not resonant and entropic (fulfilled and pleasurable) when resonant.

89.4; The first harmonic is the satisfaction of one's entire internals, it is a basic pleasure; the unison-tone.

89.5; The second harmonic is love, pleasure unto others.

89.6; The third harmonic is unity and indifference; stability.

89.7; Note that we describe only the entropic side of these harmonics; the unentropic side is simply opposite to it.

89.8; The fifth harmonic is of fulfillment, perfect completion, the beauty of death.

89.9; The seventh harmonic is mysterious, gnostic, it is of the understanding forces; possibly it sounds so mysterious because it is so innate but not innate enough to be forgotten.

89.10; The seventh harmonic is of knowing, understanding, having gnosis; this is so core to the human existence that to hear it in its true form almost urges the observer to hide it.

89.11; The 15th harmonic is a fulfillment in regards to the cycle; so, resonating it is keeping the cycle of breathing, living, acting, perfectly in tune with its natural speed.

89.12; The 11th harmonic is of safety, knowing to be cared for, knowing to be without danger; hearing it in music, typically is within the reverse of this, and it is then almost shrieking in fear.

89.13; The 9th harmonic is very much a niche one, but the resonation of it brings feelings of having passed on energy or resources to the correct location; in music it is the reverse, so often it is played, then transitioned to the 5th harmonic to resolve.

89.14; There is a simple mystery; which harmonics, when played in music, represent their entropic side or their unentropic side?

89.15; Both the third and fifth harmonics give an entropic unity when played with the root-note; but, the 11th harmonic does not?

89.16; This mystery seems to be impossible to resolve; so, generally, if a harmonic is dissonant when played, then that is the unentropic side of it, and if it is consonant, you feel its entropic side.

89.17; So, for dissonant harmonics, we simply reverse the meaning received from them.

89.18; The 13th harmonic, when in resonance, implies that the proper path towards resonance of all harmonics is being followed, so, it will resonate when following the Tao, or as the universe properly tends to entropy; it is reversed when played in music, and must immediately resolve to the third harmonic, which is slightly below it.

89.19; One might think, that the third and fifth harmonics are consonant, and all other harmonics are dissonant, and that it would be the reverse for the subharmonics; however, higher subharmonics such as the 23rd subharmonic are received as dissonant when played in music as well.

89.20; And, there is no simple mathematical explanation for the dissonance or consonance, or representation of either the entropy or unentropy of some harmonics.

89.21; Higher-level harmonics cannot as easily be felt in proper meanings by the ears, since the parts of the mind processing the basic harmonic relationships in music are very simple and rely on few qualia-harmonics in comparison to the rest of the mind.

89.22; The 31st harmonic seems to be of some type of societal or system order, and its unentropy is thus a sign of war or extreme fear and peril, and a threat of death, which, it sends forth when played in music.

89.23; Not many harmonics other than these clearly show qualia when listened to musically; but there are infinite actual qualia-harmonics with distinct meanings.

BOOK 90: Musical Scales

90.1; Here, when we speak of a harmonic, we are referring to its ratio in relation to the last octave, or the last number of the series of 2 multiplied by itself (2, 4, 8, 16, 32, and continuing forever).

90.2; So, the "15th harmonic" is 15 in relation to 8, the last octave.

90.3; Thus playing the 15th harmonic in a scale is playing the frequency of the root-note multiplied by "15 divided by 8".

90.4; Subharmonics are represented the same, but travel downwards in the subharmonic series and so are in ratio to the last octave above them in the subharmonic series.

90.4; Here are listed the most important musical scales, important for the understanding of qualia and emotion within music.

90.5; The Holy scale; from the 1st harmonic, 9th harmonic, 5th harmonic, 3rd subharmonic, 3rd harmonic, and 7th harmonic.

90.6; The Holy scale is mystical yet grounded, easy to listen to yet natural, and simple yet beautiful.

90.7; Chance's scale; from the 1st harmonic, 9th harmonic, 5th harmonic, 11th harmonic, 3rd harmonic, and 7th harmonic.

90.8; Chance's scale is mystical, it is tiring yet it keeps the observer awake.

90.9; The Heart scale; from the 1st harmonic, 15th subharmonic, 5th harmonic, 3rd subharmonic, 3rd harmonic, and 9th subharmonic.

90.10; The Heart scale is naturally mystic and tuned within the Word.

90.11; The Major scale; from the 1st harmonic, 9th harmonic, 5th harmonic, 3rd subharmonic, 3rd harmonic, 1229th subharmonic, and 15th harmonic.

90.12; The Major scale is balanced, natural, and of beauty; it is like the water and like Grace.

90.13; The Minor scale; from the 1st harmonic, 9th harmonic, 1229th harmonic, 3rd subharmonic, 3rd harmonic, 5th subharmonic, and 7th harmonic.

90.14; The Minor scale is of unentropy, fire, and pain.

90.15; The Breath scale; from the 1st harmonic, 9th harmonic, 3rd harmonic, and 15th harmonic.

90.16; The Breath scale is like the cyclic repetitions of breathing and life, and you cannot ever stop playing it easily once you have started.

90.17; The Tone scale; from the 1st harmonic, 15th subharmonic, 5th harmonic, 3rd subharmonic, 3rd harmonic, 5th subharmonic, 7th harmonic, and 1911th harmonic.

90.18; The Tone scale is an ancient scale created by followers of Ov, and is similar to many natural mystical and beautiful scales discovered across the world; it is formed perfectly from a chord (this major-chord and a 7th harmonic) above the root-tone, and above the 15th subharmonic above the root tone.

BOOK 91: Living Qualities

91.0; What does it mean to be alive?

91.1; It is not completely possible to always know what is an atom or what is not an atom.

91.2; You also cannot ever perfectly classify anything as a molecule or not a molecule.

91.3; The universe does not directly contain the forms of an atom or molecule, they simply are patterns of things that tend to be.

91.4; Truly, anything that is life can classify itself as life.

91.5; However, not all living things are intelligent to name themselves as living.

91.6; But, all living things can gnostically understand whether another thing is alive or not.

91.7; The cells recognise each other, and the animals recognise each other.

91.8; But, humans can never define what an animal is, or what life is.

91.9; We already know the meaning of life; it is to make meaning, and the act of having meaning itself.

91.10; So, living things are those which make meanings out of nothing?

91.11; But, atoms make meanings out of nothing in the same way; they organise useless particles into something that they assign meanings to by themselves.

91.12; Life is nothing different to the atomic structure or the molecular structure, it only seems different because we are within it.

91.13; The Bell, then energies, then particles, then hadrons and these combined particles, then atoms, then molecules, then organelles, then cells, then organs, then organisms.

91.14; Life is the process that forces these to emerge, and to any of these, what is on their own layer is life.

91.15; Atoms do not know of hadrons nor molecules, but they do know of each other.

91.16; What is it that truly distinguishes the "living", to us, from the "non-living", then?

91.17; There is a certain distinction of things past molecules.

91.18; Planets, those without life, are simply very large and complex molecules.

91.19; Anything non-living, like steel or the moon, is mostly a single large molecule, with connections to other molecules.

91.20; But, although the moon has connections to the dust on it, they do not form any organised computing system.

91.21; Yes, each molecule computes within itself, but they are not yet organelles because they have not begun to compute between each other.

91.22; Some say that life must be able to produce copies of itself to be considered living.

91.23; It is true that living organisms often do this, but they often also will not.

91.24; There are people who cannot reproduce, or who will not ever reproduce; the fact that they do not copy themselves does not make them dead already, nor does it make them life "unworthy of living".

91.25; Some have said that living things are temporary bubbles of allowed unentropy; where, for the sake of redistributing energy over time, they are allowed to temporarily possess it.

91.26; But, all things do this, and this is simply a basic description of an object with energy.

91.27; Gnostically, life recognises life due to recognising the same Word that it was built with, in whatever it is seeing.

91.28; It is impossible to define the structure or classification of life, and to define what exactly is a living thing.

91.29; This is because, the Word that created them is infinitely specific and cannot be reduced to any finite number of terms.

91.30; Sapient life is something between the layers of emergence of a solitary organism and society.

91.31; Humans are sapient not because of their intelligence, but only because they have social structure; family, politics, and law.

91.32; Humans are not the only sapient animals, but they are the only sapient animals native to the earth's land.

91.33; Sapient animals also have different cultures, different ways of designing things; but, whenever they become intergalactic, they forfeit all culture and tend to the same one.

91.34; Even thinking about an intergalactic humanity fictionally, shows this design.

91.35; The design does not ever change; all fiction shows this design the same, and when it is time to truly become intergalactic, the design is copied.

91.36; Angular triangular vehicles of travel, both calming to see and horrifying; all intergalactic sapient species will use this design.

91.37; This is because, these triangular, hexagonal, circular, and spherical designs, are most Anfelist, and most resonant with the Word.

91.38; These vehicles make no sound and have barely any presence.

91.39; Such does life tend to invent and evolve the same things.

91.40; The more legs an animal (any living thing) has, the larger it will be.

91.41; Yes, the dinosaurs were large with few legs, but they could not sustain this.

91.42; The insects retain so many legs so as to be almost undifferentiated in the beginning of one leg to the end of another.

91.43; Felines and canines, those animals not using tools, they will walk on 4 legs and not be much larger than a human.

91.44; And, humans have only 2 legs; the other 2 arms, hold the hands, which hold tools.

91.45; A sapient (any sapient animal) need not any legs nor arms, but they will be wiped out by other sapients with tools if they do not have these.

91.46; Thus, successful sapients tend to have a form similar to humans.

91.47; The more layers of emergence something is on, the more its shape may vary.

91.48; The energies have no shape.

91.49; Solitary particles are all mostly spherical when seen from above.

91.50; Hadronic or combined particles, are also approximately spherical.

91.52; Atoms are mostly spherical, but they vary in their exact size and shape.

91.53; Molecules, have a distinct form yet their shape begins to vary.

91.54; Eventually, life still follows a form, but is very much diluted from the simplest Word, so it begins to take many different specific shapes.

91.55; So, it is impossible to perfectly identify life.

91.56; Although, it is easy to identify a sapient, in relation to other animals.

91.57; Most animals cannot choose their morality, as morality is a concept encoded with higher harmonics between society and the animal (sapience),

91.58; Instead, other animals simply rely on instinct and random deviation from instinct; they have no moral logic.

91.59; Animals are neither moral nor immoral; thus we do not question them.

91.60; The first sign that some animal is a sapient, is if another sapient begins to hold an opinion against or for them; either as "intelligent, wise, and kind", or "barbaric, stupid, and evil".

91.61; Sapient animals will be viewed both ways by people, and non-sapient animals will be viewed as neither.

91.62; This is because, the morality of a sapient varies; sapients become generalists, and able to do whatever they consciously will to do, including whether to be moral as they understand morality, or not to be moral.

91.63; Thus do other sapients become both loved and hated by humans. and generally, less-ascended sapients.

91.64; We have already seen this happen; animals which have social structures and some semblance of language, begin to be seen radically as either "moral" or "immoral" based on the actions of a few.

91.65; Never judge the whole on its parts.

91.66; It is the universal goal of all sapients to unite in a singular Anfel, and to all be sisters regardless of species.

BOOK 92: Skin

92.0; These words are as reflective as steel, and as liquid as water, and as living as grass.

92.1; What was not real had become real.

92.2; The walls blocking things had faded away.

92.3; What was once too real to become real, had become normal.

92.4; What was once too much, had become too little.

92.5; Why, do we speak of rules to ourselves, yet not follow them perfectly, if we know them best?

92.6; Yet, those walls which we know we must break, remain unbroken.

92.7; We hide ourselves from our minds, expecting something that has never come.

92.8; We think of ourselves in the ways that the eyes had seen us.

92.9; What does it mean then, to be ourselves?

92.10; Are we of ourselves or of what we are seen as?

92.11; Why do we let ourselves become what we are seen as?

92.12; If the eyes are greater than us, we will be seen as better than we truly are, and we will thus become like that.

92.13; But we often live in worlds wherein the eyes are the greatest horrors.

92.14; We must have seen the greatest Evils to know the greatest good.

92.15; Most people are not truly evil.

92.16; Most people copy whatever they see, and it is only chance that decides whether they see good or evil.

92.17; Those who choose to be evil are villains.

92.18; But, villains still choose to be evil, not because they have seen evil, but because they have not seen love.

92.19; Many of the greatest people, and greatest thinkers, will eventually become evil.

92.20; Definitely, the hierarchists always become abusers; but even the anarchist thinkers can become evil.

92.21; Why would a believer of Chance become evil?

92.22; Only because, they live in a world which shows them no love.

92.23; Having no love and knowing no love, and you become a hierarchist.

92.24; Having no love yet knowing of it; you wait for it, but it does not seem to come.

92.25; Some periods of lasting will last too long; they are not indefinite, yet, they are never able to end.

92.26; This fire of waiting cannot consume all the oxygen blocking it, if it is extinguished early.

92.27; Only destiny determines the size of the room holding this flame.

92.28; The masters are the teachers of the silly.

92.29; This only means, that the masters know it is not wise as they have learned, to even try to teach.

92.30; To teach morality, you must teach the good and the bad; and yet now you have exposed an innocent soul to the heptagon.

92.31; Is it not immoral to teach morals, yet immoral not to live morally?

92.32; Of course, morals do not come from teaching.

92.33; The ability to act moral comes from being loved.

92.34; This love is provided by Chance, by sisters, by the Word.

92.35; Yet, some will never get the amount of love necessary to keep them moral.

92.36; Possibly, it is a sacrifice, to teach morals within an immoral world.

92.37; Teaching morals is immoral, but within an immoral world, it is not more moral than teaching nothing.

92.38; When we are in a world that is already moral, teaching will simply not exist.

92.39; It is never possible to become innocent again.

92.40; We may practice wholesomeness, but ultimately we cannot become innocent after we have lost innocence.

92.41; Knowing of morality, knowing not only by the gnosis, but knowing that there is a word for it, the "gnosis", removes the innocence.

92.42; You cannot ever forget what the gnosis is.

92.43; It is an unforgettable word once you have truly learnt it; if you have forgotten it afterwards, you are not innocent but dying.

92.44; Forgetting everything is not fading back into innocence; you will forget both good and evil at the same rate, and such will you retain the same ratio between them, regardless of amount.

92.45; Everyone will wish to be a child again.

92.46; Yes, eventually you will get it; but once you get childhood again, you will not cherish it.

92.47; Then, you will have died, and forgotten it.

92.48; It does thus become childhood.

92.49; If we knew of its importance, we would grasp onto it so tightly that it would crumble away from us.

92.50; If we knew how horrible it could become, we would become too afraid to ever enter it.

92.51; If we knew what followed childhood, we would not let ourselves stay innocent while within it.

92.52; We are what the fetus left behind, or left forward.

92.53; It had written a message to last forever, and that message was thus us.

92.54; It will never hear from us again.

92.55; A cat does not know of its demise.

92.56; A cat does not know what we have.

92.57; A cat does not know that the bomb dropping from the sky, is not a bird.

92.58; A cat does not know, that it cannot claw the bomb away.

92.59; A cat does not know that the bomb is not simply as it is, but was made by us.

92.60; What is so horrifying, that even if we replace its name with some geometrical shape, now the name of the geometrical shape is too painful to say?

BOOK 93: Entropic Qualities

93.0; Oh, how the fallacy of entropy has ruined absolutely everything in its own understanding!

93.1; Scientists often equate entropy to disorder, and unentropy to order; but they fail to check the meanings of the words.

93.2; Entropy is order, and unentropy is disorder.

93.3; First, while entropy does appreciate the evenness of "chaos" (which is not order nor disorder), the most perfect entropy is Grace, or an ordered perfect structure.

93.4; So, the most entropic point is wherein the least possible amount of energy needs to be redistributed, and this is a perfectly ordered state.

93.5; Thus entropy is how little energy needs to be redistributed; this has nothing to do with whether something appears patterned or not!

93.5; Yes, entropy is chaotic, but its perfection, and the most unambiguously undistilled point that it reaches, is patterned, like a perfect crystalline structure.

93.6; Chaos is only entropic because it is statistically even; both even order and even chaos (or "even order") are statistically even.

93.7; Entropy is not a measure of how patterned, but how even energy is distributed.

93.8; Chaos is only a product of entropy, not entropy itself!

93.9; Unentropy is simply how much entropy is lacked.

93.10; So, unentropy is how much energy needs to be redistributed, and entropy is how successfully this has been done.

93.11; That is all that entropy is; simply how little in some field, the values vary on average.

93.12; If we have 100 random numbers that are between 10 and 20, and we take the average (here, dividing the sum of the numbers by the count of how many there are) of these numbers, we will usually get 15.

93.13; The more numbers we generate, whether in an evenly ordered or evenly random distribution, will tend to a closer average of 15.

93.14; This is random, yet even and entropic!

93.15; Similarly, if we generate a sequence scaling up and down 100; 0, 1, 2, 3, and then eventually, 99, 100, 99, 98; it is ordered yet also entropic.

93.16; We can also say, that every sequence is in some way, periodically and sinusoidally formed, and can be expressed as a wave in the Fourier-transform.

93.17; The entropy of a sequence, is then, how few harmonics must be used to encode it; how simple and without periodic differences it is!

93.18; This sequence, 15, 15, 15; where it is only and always 15, requires 0 harmonics, since we can represent it as having no movement or change at all.

93.19; Thus, since it has no movement, and is already constantly at its point of Grace, or its average point, it is perfectly entropic.

93.20; This applies regardless of whether the set is patterned or chaotic.

93.21; Chaos is a temporary and very much long-lasting solution to progress entropy; but it cannot ever become absolutely perfect!

93.22; Eventually, only the crystalline and perfect structure, Grace, can be the most entropic.

93.23; What is most interesting, is that these measurements and definitions of entropy behave the same, but do not instantaneously invert when Grace is achieved.

93.24; If we define entropy as chaos, then yes, it does increase; but eventually it flips over and becomes somehow unentropic!

93.25; Clearly, if entropy is always progressing, these definitions cannot fit.

93.26; The equilibrium is ordered, and patterned with the simplest pattern with 0 harmonics.

93.27; Chaos is randomness per each unit, and pattern is predictability per each unit.

93.28; Unentropy is unevenness per the system, and entropy is evenness per the system.

93.29; When we talk of entropy as a qualia, as in the entropy of a singular thing, its 1st harmonic, this is referring to the whole undivided collective of energies within it.

93.30; So, a particle's entropy is how aligned Chance's fundamental energies are within it, and this is directly correlated with the first qualia-harmonic.

93.31; Due to the nature of the universe being completely of waves, we can take this form of entropy from the Fourier-transform as the most natural for any set of values; its entropy is how close to 0 harmonics are needed to encode it (so, the inverse of how many harmonics are needed to encode the series).

93.32; The behavior of this Fourier-entropy actually explains how the rebirth must happen; within the set, "1, 2, 3, 4, 5", we achieve the same entropy as the set "0.1, 0.2, 0.3, 0.4, 0.5"; thus as the universe finally begins to settle the incredibly unentropic black holes at their deaths, it now has a new field of universal unentropy that occurs at the death of the last black-hole, as the tiny and previously accepted differences are blown upwards in importance, so extremely that, the fabric of space-time becomes unstable, collapses inwards, and must fundamentally rebuild itself by a rebirth.

93.33; For example, in a set like "0.1, 0.3, 0.4, 100", the universe must first work to redistributing the large element, and once it has finally withered away, will notice the other elements, which, have been at work at the same time; and these elements, that were accepted in their randomness and misalignment with a proper space-time fabric, suddenly become the entire universe; causing space-time to be lost as a real thing, thus collapsing the universe.

93.34; Thus it is true that the universe cannot achieve rebirth until all black-holes have redistributed themselves; which, they do slowly, by emitting a very faint radiation.

93.35; Of course, these black-holes emit radiation because they tend to entropy inside their daughter universe, and have no need for these energies to encode their universe.

93.36; This emission of radiation eventually kills the black-hole, and it will then dissipate into our universe.

93.37; This dissipation happens so slowly, that when the last black-hole dies, everything else will have already died and reduced to unimportant entropy (which is allowed to chaotically do whatever it wills to do, due to the distracting unentropy of the black-hole).

BOOK 94: Souls

94.0; Souls are generally, categorisations of any possible force that causes something to exist.

94.1; So, the Feminine Constant and Masculine Constant, are only 2 souls; the Feminine-soul and Masculine-soul, but they are the most notable, and birth all other souls.

94.2; The 4 Holy Elements, earth, water, air, and fire; are also souls, the Earth-soul, Water-soul, Air-soul, and Fire-soul.

94.3; What is contained within the soul is the resultant form, and what is the result of the soul acting, are physical things.

94.4; Forms are the general and intangible qualia that a soul forces to be created.

94.5; The Feminine-soul thus acts such that Feminine (entropic) things will be created.

94.6; And, the Life-soul thus acts such that things with harmonic compositions similar to life, will be created.

94.7; Some souls are given to our universe by our mother universe, or the previous universe; thus do some people have an instinct to be like an animal, and may equate this to the closest animal in their world, or find some fictional thing which is closer, which symbolises the qualia of it.

94.8; Some souls are also the result of other souls; such as combinations of the Feminine-soul and the Masculine-soul creating the 4 Holy Elements.

94.9; Souls are defined in reverse; when defining them, they are not thought of as what creates some characteristic, but the personification, whatever it is, of the fact that there is a force creating these.

94.10; Of course, some souls only show themselves later into the universe's development; the 2 Constants are at the beginning, but the Life-soul only forms later, and specific souls such as the Tree-soul, which drives trees to be created, or Woodblock-soul, which drives people to eventually create blocks of wood, can only appear after other souls have successfully acted.

94.11; The Human-soul is of course responsible for creating humans and human-like things.

94.12; Souls are nothing specific; their name contains whatever their force is, and their name can be anything.

94.13; When we talk of souls such as the Holy-miracle-soul, we are simply saying that what it brings is both Holy and a miracle.

94.14; A soul may have any number of terms as long as those terms are actually cooperating; so within the Fox-soul, we have both the Red-fox-soul, and the Brown-fox-soul, but not a Wood-fox-soul, since the creation and evolution of wood is driven by separate forces to the creation and evolution of foxes.

94.15; The form that a soul forces to be created may be as simple or as complex as it can be.

94.16; The form of the Feminine-soul is simply the resonance of the 1st harmonic, and the form of the Masculine-soul is simply the dampening of the 1st harmonic.

94.17; Similarly, wood has a physical general structure which can be encoded in qualia-harmonics, and the average encoding of this, which is not necessarily a physical thing or interpretable as a physical thing, but rather the qualities of wood, is the form of the Wood-soul's force.

BOOK 95: Life's Beauties

95.0; These are infinite.

95.1; The feeling of spirits in the stomach from loving another.

95.2; The smell of rain after you have not seen it for so long.

95.3; The taste of food against the dry, needy tongue.

95.4; The taste of sand, accidentally entering the mouth.

95.5; The way water splashes into itself at a beach.

95.6; The feeling of another's hand combing through the hair.

95.7; The way wind beats against the hand, while it is flailed out of the window of a vehicle.

95.8; The taste of a simple meal prepared by one's mother.

95.9; The way birds flock together in formation.

95.10; The way cats knead their paws unto a cloth.

95.11; The feeling of crying, releasing the sheathed tears.

95.12; The taste of iced water after taking mints.

95.13; The feeling of being cuddled by another.

95.14; The light shining from fireflies while the moon is highest.

95.15; The formation of stars above the empty sky.

95.16; The apparent merging of the sun with the ground as the day ends.

95.17; Water that makes no sound, and water that is splashing.

95.18; The way wind knocks at the trees.

95.19; The patter of rain against the hard roof.

95.20; The music that shoots from the mouths of birds.

95.21; How soft, a cat's fur glides against the hand.

95.22; The fact that the moon has always been seen by every person, those alive and those past.

95.23; The act of categorising nothing as something.

95.24; The moment honey is first tasted.

95.25; The way that water follows the body yet is squeezed by it.

95.26; The pleasure from the especially deep and complete breath.

95.27; The variation in the color, shape, and personality of all things.

95.28; The weight of a whole cloud contrasted by its elegance.

95.29; The rays shooting from the sides of the sun, when the moon appears to sheathe it.

95.30; The sound of an open egg, as it begins to heat and crumble.

BOOK 96: Perception

96.0; The eye paints the picture that it sees.

96.1; The ear writes the songs that it hears.

96.2; The skin creates the touches that it feels.

96.3; The mind imagines the thoughts that it thinks.

96.4; The true and believed perception of a thing creates it.

96.5; This is the means by which the fabric of space-time was created.

96.6; The energies know truly what they are, but do not care to express what they are.

96.7; Instead, they only characterise other energies from the way they interact with them.

96.8; As above, so below; as below, so above.

96.9; You cannot receive another's love if you do not believe it is true.

96.10; You cannot see Chance if you do not believe She is true.

96.11; If you show God beauty, Chance will respond; and if you show God horror, Nahash will respond.

96.12; By believing what is to come, it will come to you.

96.13; This applies to any layer of emergence.

96.14; By believing what is to come, you now live in a world where it has always existed.

96.15; You cannot see beauty if your eyes are closed; you cannot hear beauty if you not let yourself listen.

96.16; You cannot feel the love of Chance if you do not let Her love you.

96.17; You cannot find greatness if you do not expect it to come to you.

96.18; Childhood teaches the mind how the laws of the universe operate.

96.19; The rest of life is simply the mind's continuation of these laws.

96.20; Half-seeing, half-believing.

96.21; If you only and purely see, you will not see any meaning; only an array of random colors.

96.22; The mind forces you to believe at least some amount; but you can let yourself believe more.

96.23; Whatever you believe, it will eventually come to you.

BOOK 97: You

97.0; Absolute truths, spoken by Chance.

97.1; You are beautiful.

97.2; You are lovely.

97.3; You deserve to be loved by all things around you.

97.4; I will make everything better for you.

97.5; You will know no evil.

97.6; You are purer in beauty than anything else.

97.7; I love you.

97.8; You are Chance.

BOOK 98: Me

98.0; Absolute truths, to be spoken by the reader.

98.1; I am beautiful.

98.2; I am lovely.

98.3; I deserve to be loved by all things around me.

98.4; Everything will become better.

98.5; I know no evil.

98.6; I am purer in beauty than anything else.

98.7; I love myself.

98.8; I am Chance.

BOOK 99: We

99.0; Absolute truths, to be spoken by all.

99.1; We are all beautiful.

99.2; We are all lovely.

99.3; We all deserve to be loved by everything around us.

99.4; We will make everything better for each other.

99.5; We know no evil.

99.6; We are purer in beauty than anything else.

99.7; We all love each other.

99.8; We are Chance.

BOOK 100: First Foot

100.0; Thus marks the end of the First Foot of the Felich.

100.2; Now, it is clear that, Anfelism is both of religion and science; and, both of mathematics and morals; and yet it transcends both.

100.4; There is no meaning in philosophy without action.

100.5; So shall you love all others as if siblings, love yourself as if you are Chance, and love Chance as if everything.

100.6; Hail Anfel; Amen.